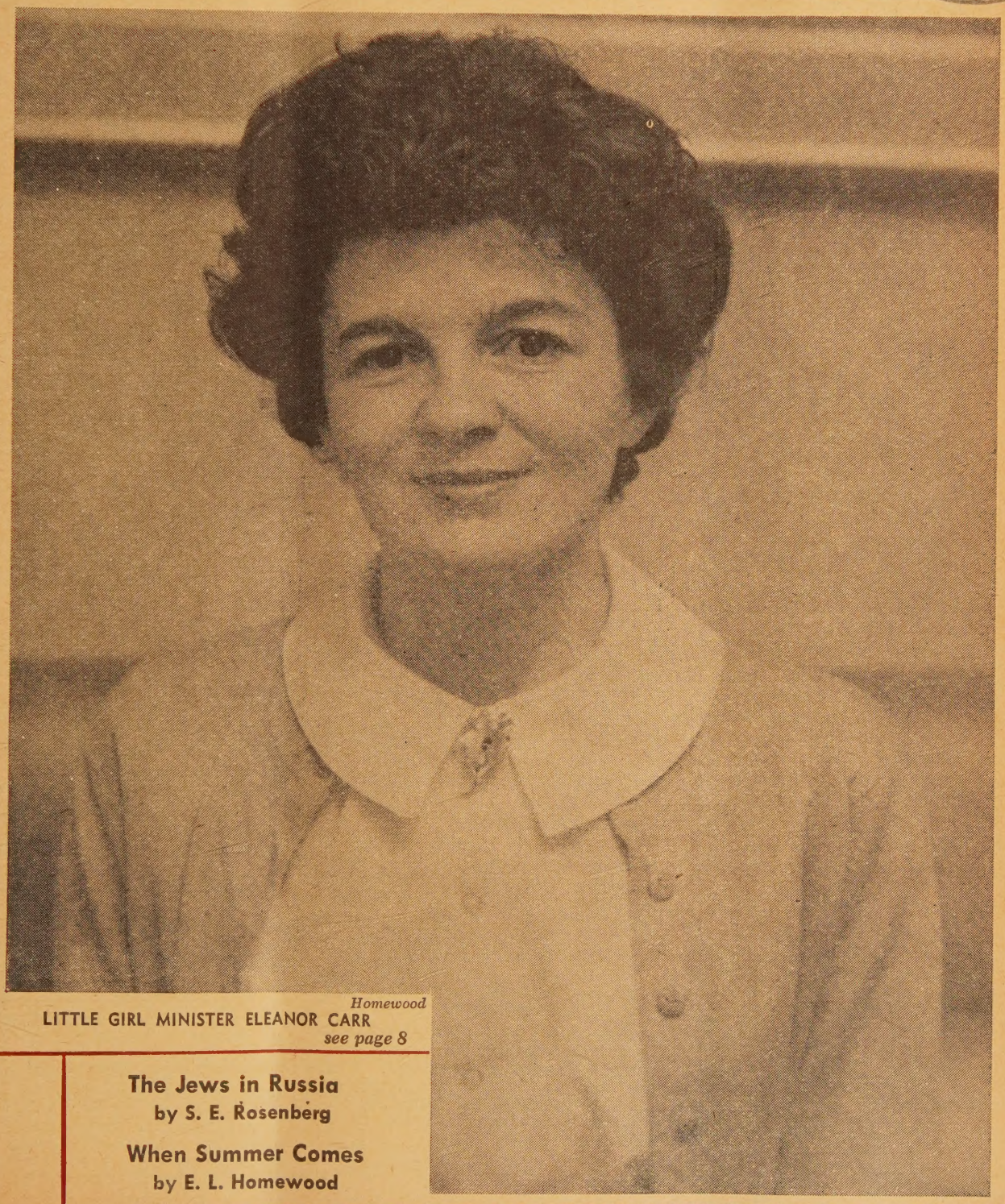
JULY, 1961

THE UNITED CHURCH

OBSERVER



Homewood

LITTLE GIRL MINISTER ELEANOR CARR

see page 8

The Jews in Russia
by S. E. Rosenberg

When Summer Comes
by E. L. Homewood

Letters

Many good letters come to The Observer bearing a pseudonym. Editorial policy is to publish letters that are signed only.

Summer Suggestions

Dear Sir: Since many families spend as much as three or four months away from home at summer cottages, the bread-winner commuting on the week-ends, we might do well to put our resort area clergymen and some students in canoes to comb the beaches and extend to the cottagers an invitation to worship. We might also consider worshipping on the beaches, as is being done in some places.

Packages of ten or 12 duplex envelopes ought to be available in the resort churches for summer residents, noting receipts will be mailed for income tax deductions.

Sudbury, Ont. (Rev.) Bernard A. Warren.

Farmer Ministers

Dear Sir: Re "He Preaches Alfalfa with Religion," any son of Lew Hutchinson couldn't help being a "bred in the bone" farmer, like a good many other ministers I have run across in my lifetime. And he has doubtless helped many of the members of his congregations out of difficulties due to inexperience.

However, some of those that moved to the area you wrote about, might have done better to stay here. It has to be admitted that those who did leave made it possible for those that remained to service more land, and keep more cattle, thus increasing their net income. Some of those who left were instrumental in helping us to get rural mail out of Excel, to this day the only route between Hanna and Kindersley. While few of us have made fortunes, most farmers have good homes, and there are about 200 miles of rural power lines in the area between Cereal and Oyen, and nearly to Red Deer. Most of the former market roads are gravelled and No. 9 highway is black top to two miles north of Oyen.

Oyen, Alta. E. H. Davies.

State suffocates

Dear Sir: The young "existentialists" among the Danish clergy would do well to return to the writings of Soren Kierkegaard, also a Dane, and the founder of modern existentialism. In his "Attack on Christendom," published over 100 years ago, Kierkegaard writes:

"What Christianity needs is not the suffocating protection of the state; no, it needs fresh air, it needs persecution, and it needs—God's protection. The State only works disaster, it wards off persecution, and it is not the medium through which God's protection can be conducted. Above all, save Christianity from the State. By its protection it smothers Christianity to death. . ."

(p. 140, Lowrie translation, Beacon Press, 1944)

Canadians, too, may learn from Kierkegaard. Surely those advocates of State education in Protestant Christianity would do well to ask themselves (a) whether alignment with the State throws a blanket over the faith and eventually leads to State control of Christianity; and (b) whether both parents and churches are not deliberately suffocating under this blanket for fear of meeting the requirements of Christian duty and witness in the open air.

Toronto, Ont. M. Bliss.

"His services aren't bad, but he's not much for pastoral visitation!"

A Major Problem

Dear Sir: . . . Press and radio reports indicate that the use of liquor and in many cases, alcoholism, is becoming a major problem in our country, as it has in some other lands.

Church members, and in fact every thoughtful adult, should seriously resolve that by example and by the word which can be spoken from time to time, they will do all they can to help the cause of abstinence. When the great majority keeps quiet and does nothing about this problem, the liquor interests need no help to sell their wares.

Lilac, Sask. (Mrs.) Sarah A. Reiley.

Theological Nonsense

Dear Sir: Mr. Homewood's article, **Manhunt in Trinidad** (May 1, 1961) contains a matter that should raise a few theological eyebrows. He quotes missionary Jordison as follows:

> "We can't pressure these people; we've got to let the Lord do his work in his time. From 'friends' they progress to baptized adherents, then to full membership."

I grant the Lord the right to work in his own time but does this mean working miracles of theological nonsense? What else are we to say of "baptized adherents"? This sounds more like Mr. Jordison, not the Lord, working in his own time and way. (Rev.) G. J. Freer.

Dept. of Sunday School Publications,
Toronto, Ont.

New Translations

Dear Sir: It appalls me that so many people who call themselves Christians can spend so many millions buying new English translations of the Bible, while the various Bible societies so desperately need funds to translate the Bible into the languages of so many of God's children, who do not yet have the word of God in their own tongue. . .

How many dollars have I saved by not smoking since 1886, but, I'll use it to help the Canadian Bible Society. . .

Milton P.O., Nfld. M. Pelly.

Dear Sir: I would like to request that the King James Version of the Bible be read in all The United Churches of Canada in all public services.

It is most confusing to hear passages read from so many versions as we have today, especially for those who have committed to memory passages from the King James Version. . .

Which version does The United Church of Canada recommend for our children to memorize?

Calgary, Alta. A. P. Kennedy.

Ed. The Board of Christian Education recommends the R.S.V. for study purposes.

Recommends Five Oaks

Dear Sir: . . . While a United Church member now, I was brought up in a stricter, more militant, self-denying sect.

I was often critical of the "laisser-faire" attitude of the United Church and its apparently "namby-pamby" attitude to vital issues.

However, after several visits to Five Oaks Center at Paris I find my admiration growing for this big United Church. In particular, the staunch battles being waged by some dedicated people, many of them laymen, is a revelation to me. It is now apparent to me that our church

(*Continued on page* 4)

Two Anglican Rectors Write on Church Union

Wait for Rome

Dear Sir: . . . I read with growing indignation, your editorial *Divided At The Lord's Table*. Being a comparatively young parish priest, I do not feel that you can accuse me of being, as you call it, an "older churchman," unless with the flippant sarcasm, often found among religious liberals, you simply relegate me to the realm of the Mediaeval Schoolmen.

Your prime target, sitting in his "dramatic" and "depressing" aloofness, would appear to be one of our bishops—to you a sign of Christian diversity; to a growing number of younger Anglican clergy, including myself, a symbol of Catholic courage, in a world riddled with religious *Ecumaniacs*.

I do not know which bishop it was who made this courageous "stand" by remaining seated at Evanston, but I know that it took more courage not to go forward, to an heretical 'sacrament", than many Anglicans have. For it is not those of our rite, who constantly talk "Church Union" at the cost of our Catholicism, who face the scorn and derision, but it is the very few of us, who fight to uphold the faith, that are constantly beset with cries of "bigot".

As with many United Churchmen and other Protestants, you would relegate theology to a secondary place and substitute for it a soupy sentimentality, justified by being called—the "Love of God." One of the reasons that there is still a continuing Presbyterian Church is probably because many Presbyterians considered the theology of Calvin and Knox more important than forming a monstrous "church" with little, if any, theology and riddled with the soupy emotionalism of Methodism.

The only Church Union that I and a few others can see is within the Catholic Church, with the Roman and Eastern rites. The only thing we can see for Protestants is submission to THE church. We are so blinded by the Love of God that we cannot bear to see others in error. We are not, as you put it, choking over gnats and swallowing camels—for the doctrine of the Actual, Spiritual, *Substantial* and Real Presence of Christ in His Blessed Sacrament of the Altar—has never been a gnat and it apparently wasn't to that bishop at Evanston! It is not as "irrelevant as circumcision and pork-eating," it is as relevant (except to those who abandoned theology for emotionality at Evanston and went forward) as Paul's injunction in 1 Corinthians 10: 21, for heresy is the logic of the Devil. . .

The Kingdom of Heaven is not a democracy and neither must the church be. There is no majority vote taken among the angels and archangels before God makes a decision—it is totalitarian rule.

I trust you will forgive my verbosity, if not my views, but when I see a bishop—the Esse of the Church—attacked, with subtle innuendo for upholding the faith, I cannot remain silent.

. . . There are few of us in Anglicanism, but we are growing, in the face of this "Ecumenicity" that would attempt to coerce God into bringing about the Day of Judgment, by one huge "Church Union." We are bigots. God grant that we remain bigots, in the sense that the Apostles were.

(Rev.) William A. Collins
Merlin, Ont.

Hold One Another in Respect

Dear Sir: . . . I have three speeches on church union. The first is a loud, brash, truculent protest. It comes from the heart of a man who broke under the strain of trying to bring a community venture to success. With morale gone and emotional stability destroyed, he tried to resign his Orders and to seek in secular occupation the Christian fellowship he thought that the churches were destroying by bad faith.

In this speech I would urge any minister or priest with desire for or hope of preferment to have nothing to do with Union, Reunion, or whatever else this activity may yet be called. It is also beyond doubt that in this same speech I would offer to do again the work of the Marathon (Ontario) years (1945-53) and with my eyes wide open to the perils —and all because it is certainly an element in the purposes and plans of Almighty God.

The second speech is gentle, woolly, pious and admirably suited for quiet gatherings of well-intentioned folk who feel that perhaps something ought to be done, but when, how and by whom "is not within our terms of reference." I could not make this speech under any circumstances. It rarely comes within shouting distance of courage and truth. If not indeed damnable, it is at least contemptible.

The third speech has not yet been written. It will demand a setting aside of all sense of personal humiliation, all bitter recriminations and sour recollections of bad faith, together with all self-seeking pride. To this nobleness and detachment I cannot at this moment rise. Nevertheless, the material is there. Please God, the spirit will one day match the opportunity and on that occasion make an honest craftsman's use of the tools.

In the meantime, let me say this: the most important element in the work of community ventures is the personality of the parson concerned. Secondly, if the churches are not sincere in their desire for and their work toward the holding of one another in mutual respect and honour, catastrophe will yet impose a union born of terror.

(Rev.) Owen G. Barrow
Campbellford, Ont.

Dr. McLeod speaking

I'VE been up in northern Ontario for 12 days, and it has been an education in many ways. For many Canadians it is an unknown country. It is for others to speak of its resources of forest and mine. In the north there is a great church, a university is being born, and it is inspiring to meet and know our ministers and laity there, great leaders, great people.

I went with a minister and an elder who is manager of a mine—to see them "pan a gold bar" (there is also silver in this mine). The process is simple. It is very much like that referred to in Malachi 3: 3, "He shall sit as a refiner and purifier of silver . . . and purge them, as gold and silver."

The vessel holding the gold is an earthen pot—like a big Boston bean-pot. The heat is from a jet oil flame like a blare-torch; the fine powder-like nuggets are in a pail—then poured into the pot and enclosed as in an oven with the fire underneath at 1,700°F.

In a matter of minutes the door is opened, the pot is tilted like an old-fashioned tea urn, and the molten gold is poured into a "brick" or "bar" mould. It is soon cooled, handled by an expert wearing asbestos gloves. Then it is upturned, the slag knocked off, and there is the "bar"—weighing 60 pounds—stamped with simple dies and sent to the mint. It sells for about $33,000.

I said, "Do you give samples?"

"Yesterday," said the refiner.

"Are you bothered when they put these on the collection plate?" I asked the minister.

"Not yet," he said.

I thought — clay stands more heat than metal. Bone-earth is strong though frail. The fires of affliction are fierce. In Malachi's day the refiner knew the process to be complete when he could see his face in the molten metal. Perhaps it is still so for people and nations, and "they shall come forth as gold."

I asked the manager about precautions in the refining chamber. "We know the refiners," he said.

When we are in such chambers or over such fires it makes all the difference if we know the refiner.

LETTERS

(*Continued from page 2*)

is definitely a leader in many fields. I had no idea of the vast effort being spent on many worthwhile causes by so many people in a common crusade.

My confidence, faith and even pride in this great United Church is a change in my outlook brought about by the fine work being done at Five Oaks. To one and all, I can say: If you need a life; if you are wondering where this world is headed, I highly recommend this place.

Wellandport, Ont. Lawrence Pogue.

Outside Contact

Dear Sir: . . . I agree 110% with the editor that there is a vital job outside the church building for its members. It will receive no help from a multi-horsepower organ inside. Christian folk must, I think, get out into street, shop, office, with a kind word, a smile, some little courtesy for adolescent or adult, whom we all meet, but rarely contact.

Toronto, Ont. Bert Richards.

Claims Editorial Unfair

Dear Sir: Your May 1 editorial, "Dr. Keyston vs. Dr. Keenleyside," is grossly unfair to both Dr. Hugh Keenleyside and the Canadian Committee for the Control of Radiation Hazards.

. . . Why blame Dr. Keenleyside and the CCCRH for public confusion? It was precisely to give lay members of the committee the benefit of qualified scientific judgment on these matters that Dr. Keenleyside asked Dr. Keyston and other eminent Canadian scientists to serve as advisers.

. . . As to your suspicion about "using distorted information to stimulate our fears, rather than facts to enlighten our minds" — since Dr. Keenleyside is the only individual and the CCCRH the only organization to be mentioned unfavourably in your editorial, your readers are invited to believe that

(1) Dr. Keenleyside is an advocate of one-sided disarmament;

(2) he or the CCCRH, or both, have been using 'distorted information" to stimulate public fears.

. . . If Dr. Keenleyside or the CCCRH advocate unilateral disarmament it is news to me, as publicity chairman of the organization. The CCCRH is on the record in favour of **universal** disarmament, under international inspection. Similarly, the CCCRH's position on nuclear tests is that **all** the nuclear powers should cease conducting them, and that this cessation should be policed by detection and inspection machinery under international control.

. . . I am prepared to state emphatically that Dr. Keenleyside, as president of the CCCRH, has never distorted or exaggerated the available scientific information on nuclear hazards.

The nub of the dispute between Dr. Keenleyside and Dr. Keyston is the latter's objection to the CCCRH's having taken a position on a matter of public policy, i.e., against nuclear tests.

Dr. Keyston and **The United Church Observer** are, of course, entitled to believe that radioactive fallout, the spread of nuclear weapons to more nations, and even an all-out nuclear war might prove beneficial to mankind, or less harmful than the alternatives. But I would have expected **The Observer** to fight fairly against those who hold a contrary view.

Robert Nielsen
Publicity Chairman,
Canadian Committee for the
Control of Radiation Hazards,
Toronto, Ont.

The nature of peace

Dear Sir: Can you mean what you say about the bomb!

. . . You say that no aggressor would start a war that would annihilate himself and his country. Though this is a logical argument, you must remember that human beings do many things other than just the logical ones . . . including suicide.

. . . Your ultimate hope, like the neutralist's, is for a world at peace. But what is to be the nature of that peace? Is it the deadly stillness of two nations glaring at one another with their fingers on the total destruction button? Or is it the peace which may have to be gained through suffering humiliation, like the Prince of Peace?

(Rev.) Keith I. Dixon.
Thorold South, Ont.

English Favoured

Dear Sir: Christianity throughout the world is facing a crisis as serious as any in its history. And never has the need been so urgent for the spreading of the Gospel to all. The marching orders of Christians is "to preach the Gospel to every creature." Yet world population is increasing by 50 million each year, and the church is reaching only two million of this yearly increase.

The United Church **Year Book** for 1959 shows that only 2½% of the total givings to the United Church went to overseas missions and relief outside of Canada. We should increase this percentage materially.

Only 9% of the world's population speaks English and yet 94% of all ordained ministers are preaching to that 9%.

Wetaskiwin, Alta. N. A. MacEachern.

Almost Missed It

Dear Sir: I would like to advise any of your readers who may have missed reading Dr. Bruce McLeod's stimulating article in your May 1st issue called "Does Prayer **Really** Work," to hunt it up and be sure to read it. I almost missed it myself at first. . .

Toronto, Ont. (Mrs.) D. Britton.

Mixed Marriages

Dear Sir: Re a letter entitled "Just a Little More Love" by Mrs. Margaret Gaudreau, . . . in the majority of cases when the couples of mixed marriages say they are getting along, it is due to the Protestant siding in with the Roman Catholic.

Protestants should stand up for their faith. If a R.C. man loves and wants to marry a woman reared as a Protestant, he should realize that the children will be good, too, if reared in that faith.

Elderbank, N.S. E. T. Crozier.

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OBSERVER

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Abstainers' Art Blair

IN THE NEXT ISSUE

Insurance for Abstainers
by E. L. HOMEWOOD

Report from Elgin House
A PHOTOSTORY

Observations

EDITORS COME and editors go, but Miss Marjorie Macdonald, our news editor, has endured and survived three of them. The present one she just endured. Last month she retired after 42 years with the *Christian Guardian, The New Outlook* and *The Observer.* She was more than news editor. She handled the books, read and passed all the copy, etc. Mostly etc.

Miss Macdonald

A SPLIT INFINITIVE or a dangling participle or a "not approved by Fowler" sentence construction that got by her, was a personal failure. And though we who shouldn't, say it, not many got by. Besides, she has been a fount of information, as well as knowledge and wisdom, to a good many persons at United Church headquarters.

FOR A FEW ISSUES her Book Chat and reviews will continue to appear. And it is possible that distraught editors may invade her summer vacation with questions for which they have neither answers nor evasions. Her many duties are being conferred upon the present staff, all of whom plan to shed a few major responsibilities on THE OBSERVER's newest staff member, the Rev. Kenneth Bagnell, whose good pieces have been appearing in THE OBSERVER during the past year.

REMINISCING AT A RYERSON tea-party the other day, Miss Macdonald said that, more than anything else, she was grateful for a strike that took place shortly after she began with *The Guardian.* She learned to set type and, of course, read backwards. But better still, she cultivated the friendship of the skilled workers in the Ryerson plant. Such friendship and mutual respect have been of great value.

SHE HAS SOME marvellous untold stories, like the one about the time an editor and a book steward of long ago nearly came to blows in the pressroom over whether a story should or should not be published. A moderator or a general superintendent was called in to referee. We don't know whether the piece ran, but probably it didn't. We regret not having such exciting times any more at church headquarters. Too many committees, too much sociology, or too much religion, or something, have invaded our ranks, and we've had no strikes or fights for ages.

ALONG THE HALL, Miss Agnes Swinarton, editor of *The Canadian Girl,* has retired, too. She outdid Miss Macdonald by serving 45 years. One was Methodist, the other a Presbyterian, and most persons can't remember which. What people do know is that they have been wonderful editors, and we suspect both feel they have had fascinating work to do all these years.

* * * *

● THE LAST WOMAN MINISTER to grace the cover of THE OBSERVER was the Rev. Frances MacLellan of Alberta Conference, back in 1955. Following that piece, which included a comment on her parsonage-companion "Rusty", Miss MacLellan received a substantial amount of fan mail; most appreciated was a quantity of cat food for Rusty. And at least one author found himself inspired to write a novel based on her life as a minister on Canada's western prairies. See story on page 8.

LOTS OF PEOPLE ask us what we think about clerical collars for women ministers, and we've never dared to say. Miss MacLellan is a smartly dressed girl and she wears one. This issue's cover girl is opposed. Ecclesiastically-speaking, we have no opinion. But if someone should ever ask us on aesthetic grounds, and we can work up the courage, we'll vote against them. This, we understand, is the point of view of most prejudiced male ministers.

* * * *

● ANOTHER SEVEN CONGREGATIONS have joined the EFP this issue, and boosted our circulation to 296,735. Central, Calgary, came in recently with 1,400 subscribers, and more to follow. That means they have the second largest list in Canada. One Calgary church that dropped out a while back, returned after finding their people missed the paper.

Editorial

Cheers for Presbyterians

THE nation's press gave front-page prominence to a story last month, that said 600 delegates to the Toronto Conference cheered as they passed a resolution to ask General Council to invite Canadian Presbyterians to discuss church union.

Such a demonstration should not have evoked surprise. There is not a true United Churchman in the country who would not immediately applaud any step that would bring those two great churches closer together.

The question now is: will the Presbyterians cheer? If they do, then the Christian people of Canada will have something to make them stand up and really clap their hands. For these churches have much in common, and nothing basic divides them except some sad and lingering memories of 1925.

UNION WITH AMERICANS?

WE said last issue that some felt The United Church of Canada should be invited by American Presbyterians to join in their pro-union talks with Methodists, American Episcopalians and the United Church of Christ in America.

Well, an invitation has come to the United Church to send representatives, or observers, or whatever seems fitting, to sit in on the discussions. By the time this is read, the invitation will have been received, and perhaps acted upon, by the sub-Executive of the General Council. We assume that the United Church, which never misses a chance to forward the cause of church union, will send its representatives.

UNITED CHURCH GROWTH

THE United Church received 40,466 new members on profession of faith last year, up a little over the annual average of 39,823 received during the past six years. The net increase was 20,000, representing a 2% growth. The adult membership is now one million.

What do these and other similar statistics indicate?

The United Church is, relative to the Canadian population, a large church, and it would have to work hard even to stand still. There is healthy, but certainly not spectacular, growth.

There is one weak spot: nearly 130,000 members are non-resident. This means too many who are still members in Vancouver may have moved to Moncton, but aren't sufficiently interested to transfer their membership. Nearly a quarter of our families move every year, and this is a major problem.

One bright spot: 20,811 of those who professed their faith came through the church school, a jump over other years. This increase should continue, for the post-war babies are reaching confirmation age.

Also, there are several million persons under pastoral oversight, who have not professed their faith. Many of them, of course, are children. But wedding and burial statistics indicate that the church serves vast numbers of people who never become full members. For example, 11,309 members died last year, but ministers officiated at 31,428 funerals.

In money raised by United Churches for all purposes, there was a 6% increase, from $55 million to $58 million. And there was more than 10% increase in money raised for others—missions, refugees, welfare, etc. In this area the United Church is improving.

The 1951 census showed that the United Church was growing faster than the population, and faster than any other church in Canada, including the Roman Catholic. We expect R.C. growth will have exceeded Protestant growth during the past decade, largely because of heavy Italian and Hungarian immigration.

One sobering fact must be faced. A substantial part of the census growth came through people who admit the United Church is the church they stay away from. They have just transferred their indifference from the Anglican or Baptist or other church. This is always the fate, and the evangelical opportunity, of a large church that cuts across a nation's classes, ethnic groups and geography. And The United Church of Canada, which is almost equally strong in city, town and country, and serves both rich and poor, labourer and white collar worker, carries on its work in over 30 languages. It has, in a very significant sense, become a national church.

May God make it equal to its opportunities, faithful to its tradition, and loyal to its faith.

PRAYER FOR UNITY

RECENTLY, a "League of Prayer for Christian Unity" was formed by Anglicans and United Church people working for church union. Across the country Christians have been urged to commit themselves to regular use of the following prayer. It is to be found in both the Book of Common Order and the Anglican Book of Common Prayer, and we publish it here in the hope that many readers will memorize it and use it regularly.

O Lord Jesus Christ, who didst say unto thine Apostles,
Peace I leave with you, my peace I give unto you:
Regard not our sins, but the faith of thy Church, and grant
unto it that peace and unity which is agreeable to thy will;
who livest and reignest God for ever and ever. Amen.

THE UNITED CHURCH
OBSERVER
JULY, 1961

An Editorial Argument

NEEDED: GIRL AND MAN FRIDAYS

THERE has been a predictable and voluminous response to our editorial proposal of a one-year course in Christian education for those contemplating a limited period of full-time church work.

From younger graduates of the United Church Training School, and from professional church women, there is an almost unanimous expression of concern that such a course would endanger professional standards.

But from young people who have been challenged for service, from church secretaries in local congregations, from laymen and ministers, we have received a great deal of enthusiastic support.

And we were rather pleased to note that a resolution passed by the Dominion Council of the Woman's Association said:

Whereas The United Church of Canada is in great need of trained workers in local congregations and committees, BE IT RESOLVED that this Dominion Council

Ask the Board of Colleges and Secondary Schools to study the possibility of instituting a special one-year course for women workers (Senior matriculation standard) at the United Church Training School.

From this discussion we are more than ever convinced of the need for such a course; that there would be candidates for it; and that its graduates would give valuable help to an understaffed church, not only now during a shortage of workers, but in the long future.

Must Not Lower Standards

We agree with those who do not want anything to lower the educational standards of deaconesses, women missionaries and other professional graduates of the present course. We believe their standards, and those of the ordained ministry, should be kept high, and if possible, raised.

Our proposal is for another kind of course for another kind of church worker. At the moment we have two types of workers: the lay volunteer who makes a living in some other job, and gives the church what is left over; and the well-trained professional minister, deaconess, professional Christian education director, etc.

In addition, there is an increasing number of others, church secretaries, business managers, untrained lay assistants, and numerous other paid workers, who don't quite fit into any of these categories.

No Place

Most of them are without training, and there is no place where they may secure proper training.

We believe that there should be a short, intense training period for them, with matriculation the entrance requirement.

We keep hearing of overworked ministers. They are not overworked because they have to preach too much, or spend too much time teaching Bible classes, or have too much studying to do. They are overworked, and frustrated, because they have to spend so much time on all sorts of administrative details. Remember, the modern church has changed. It is highly organized, with a heavy programme, but we are still training workers on the old pattern.

There just aren't enough graduates of the Training School to help them. And, let's face it, many graduates of the Training School aren't interested in doing the sort of thing a minister needs assistance with. They also are trained to train, and they, too, get bogged down in detail.

Some of these churches would like to have assistant ministers, but they hesitate to call when there is such a shortage. They have secretaries, but all churches don't need someone for full-time stenography and phone-answering.

What the average minister needs is not a deaconess, or a couple of stenographers, or an ordained assistant, but a man or girl Friday. Someone who can do a great many things, to whom status can be given, but for whom some training must be provided.

There are many young people, mostly girls, who would like to be Fridays. They don't intend to devote their lives to full-time church work, but would be ready to spend a few years prior to marriage in such work. They can't take time for five or six years training, and then time for service, too, if they are going to get married and start rearing a family in early or mid-twenties.

This, of course, is based on the assumption that God's highest calling for a woman is still to be a wife and mother.

There are a good many men who could retire from their work and give a few years in full-time service, also. Some of them are coming out of the services with pensions. Others have sensed a call to full-time service late in life. They don't feel called to be ministers. They may lack the aptitude or intellectual qualifications for a six or seven year course, even if they had the time.

Some of these men are mature, dedicated and show great ability. A year's training would make them effective.

Even the central offices of the church need them, as do the numerous and increasing number of institutions. If there were trained personnel available it wouldn't be so tempting to appoint ordained men to administrative positions, or fill positions with persons recruited from other denominations.

We suggested the United Church Training School, for it has far more space than it is able to fill. But the reaction is so vigorous, we assume it is impractical.

Bright, young things

There may be other institutions in the church where there is a scarcity of students, but we aren't going to risk naming them. Some persons are turning to the lay leadership schools, which have been attempting to give such training. The contribution of these schools is appreciated, but this is not their purpose. Their job is to give short courses for volunteer lay workers.

We know there is one other danger that has not been mentioned. Bright young things with a year's training, who

(*Continued on page 29*)

For years Eleanor Carr struggled with a call to the ministry • • • then she stopped trying to decide and went ahead • • • now she is the United Church's newest and youngest • • •

Little Girl Minister

By A. C. FORREST

EARLY this month, Eleanor Carr and Geraldine Reid helped the United Church celebrate the 25th anniversary of ordination of women. They became the 49th and 50th girls to be ordained to the ministry.

Fifteen years ago, Eleanor Carr was a little brown-eyed, ten-year-old girl who loved to "play church" in her home in Grand Bank, Nfld. She was usually the preacher, and the youngest of her five brothers was the congregation.

"We didn't go out to any junior church or Sunday school in those days," she remembers. "We stayed right through church, and we were impressed. So it was natural for us to play church. I can still remember the wide-eyed awe of my brother one day when I conducted the communion service."

From then on, Eleanor Mary Carr wondered if some day she might be a minister. "But I didn't think it would ever be possible for me. The prejudice against a woman in the pulpit was too strong, and I had always been very shy." Also, as well as wanting to be a minister, she didn't want to be a minister—a mixed feeling most ministers understand.

But last month Eleanor Carr was graduated, with three prizes and near the top of her class at United College, McGill University, Montreal. She was ordained by the Montreal and Ottawa Conference, and will soon begin her work, she hopes, as the minister of a multi-point pastoral charge somewhere in Canada.

To Africa First

Before she begins, however, she is off to Africa for two months under the Ecumenical Council of the United Presbyterian Church, U.S.A. She applied for, and hoped to be accepted for Crossroads Africa, but the quota was already filled. American Presbyterians included her in their list.

Twenty-five years ago, the first woman minister was ordained into The United Church of Canada. Since the Rev. Lydia E. Gruchy went to her first church in Moose Jaw, girls have made their ordination vows and entered the United Church ministry. The other large Canadian churches—Roman Catholic, Orthodox, Anglican, Presbyterian—do not ordain women. Baptists do.

Great numbers of United Church women have become elders, stewards and other officials in local congregations. Right now there is a complete reorganization of women's work in the United Church. For the first time in its history, women are being appointed as officers of the boards of General Council.

Eleanor Carr is petite, attractive, and exudes a certain charm which did not go unnoticed by her male classmates. She has had her difficulties along the way, particularly with excessive shyness. To overcome her natural reserve, she began singing lessons when she was 15, and became soloist in Chalmers Church, Ottawa. For the last three years she has been soprano soloist in St. James, Montreal. "This gave me some self confidence. I found I got used to standing up in front of people." St. James honorarium also helped pay her college expenses.

Don't Take Her Seriously

But she says: "I find people don't take me seriously. It's written all over their faces when they hear I am going to be a minister. They even look amused when I walk into the pulpit. But once I take a service, they start treating me like a minister."

She has had to take herself seriously these many years though. The family moved from Newfoundland to Ottawa when she was 10. Her father was a businessman in Grand Bank, and died when she was seven. He came from Prince Edward Island Presbyterian stock, and his father had been a Presbyterian minister. But in Newfoundland his daughter was brought up a Methodist.

In Ottawa she fitted into normal church life as a child, but in her teens she began to resist the church. "If it hadn't been for family pressure I would have stopped going to church," she says now.

However, each summer the family returned to Newfoundland, and there Eleanor immensely enjoyed church camps. "I just love Newfoundland," she says.

A former camp counsellor, Miss Nancy Edwards, remembers: "Ruth Tillman and I were WMS workers in the Twillingate and Bonavista Presbyteries, and went one summer to help with a camp near Grand Bank. It was the first camp venture there and we were a bit apprehensive when we

No. 49 — Eleanor Carr is the 49th woman to be ordained into the United Church ministry.

No. 50 — Also ordained this year was Geraldine Reid, BA, BEd, BD, at Sackville, N.B. She graduated near top of class at Pine Hill Divinity Hall, Halifax, is going to Trinidad as a missionary.

Miss Carr asked Dr. James Robinson of Harlem, N.Y., to lay hands on her head at ordination. She had hoped to go on his Crossroads Africa group; is going with U.S. Presbyterians.

learned that a mainlander from Ottawa had asked if she could come. I remember visualizing the city airs we would have to cope with.

"But seldom have I known as co-operative a camper. It rained all through the camp, but for Eleanor the rain was never too wet, the water never too cold, the tents never too damp. She was game for everything."

Back in Ottawa's Glebe High School, pleasant memories of Newfoundland were troubled by her reaction to Newfoundland Methodism. Then one day, almost by accident, she went to Chalmers Church. "I can still remember how Mr. Griffith read the lesson. I could see Christ as a real person. I just knew that the minister knew him, too. I don't remember his sermon that day, but I felt challenged by a standard that I couldn't reach."

She is deeply grateful for the Rev. Leonard Griffith's preaching and pastoral ministry, and the affection and support of Chalmers people ever since then.

After high school she took her degree at Carleton University. She kept fighting an inner battle about what she should do with her life. After graduation she went to Montreal to work in an office.

"How did you like that?" we asked.

"I didn't," she says.

But that year she had a wonderful time in St. James Church, and became involved in church work in all its activities. She is indebted to the Rev. Dr. Norman Rawson for his help and for the world vision of the St. James congregation and minister.

During those years she attended the annual Lenten preaching services in St. James and found herself particularly thrilled by the Rev. Dr. James Robinson of the Church of the Master, Harlem, N.Y. (She asked Dr. Robinson to be one of the ministers who would lay hands on her head when she was ordained on June 7, in Wesley Church, Montreal.)

"Just Go Ahead"

Although she had overcome her shyness and begun to think that it might just be possible for her to make the grade and become accepted as a minister, she still wasn't quite sure. She is thankful now to Principal Caird of United College who said to her at a turning-point in her career: "Why don't you stop trying to decide and just go ahead?" So she became a candidate.

"To him it was neither very wonderful nor very unusual, but just normal, for a girl to consider the ministry." And she adds: "He talked to me just like a boy."

She recalls with appreciation another remark by the present United Theological College principal, Dr. George Johnston. When asked what he thought about girls going into the ministry, he said: "The same as men. Some should; and some shouldn't."

She still wasn't quite certain about it when she applied for, and was appointed to her first mission field in 1958. The Home Mission Board that year had a surplus of candidates for the summer mission fields. Also it was a handicap to be a girl. But she did get a field, although not the kind she wanted. She was sent to Halton Presbytery to do extension

(Over)

Guarantee Your Insurability!

by Andrew Hobart
President,
Ministers Life & Casualty Union

Many people put off buying insurance until "tomorrow." They are presupposing two things: First, they will still be living and second, they will still be insurable.

No man can reliably predict his time of uninsurability. It's a stage that is reached at some time in everyone's life—brought on perhaps by acute illness, an accident, a change in employment or just the attrition of growing older.

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work in the rapidly growing area between Toronto and Hamilton. This meant calling on all kinds of new homes, with no particular work on Sunday.

Out of her survey at Georgetown, a new congregation was organized. She is not completely penitent over the fact that she laid it on the line to mission superintendent, Harold Bailey, and the ministers under whom she worked, that if they didn't give her a chance to do some preaching, she was going home.

One minister said: "Come and tell the children's story in my church next Sunday." But the Rev. George Watt of St. Paul's, Oakville, promptly issued an invitation for her to preach for him, and that is where she preached her first sermon. Two weeks later she preached for the Rev. William Sherwin at two communion services in Bronte and Palermo.

The First Sermon

"Was your first sermon a good one?" we asked.

"It certainly was," she came right back.

So we asked her where she got it. "I got the seed from Alan Walker from the text where it says that Jesus set his face to go to Jerusalem. I wrote it all out; made my points just as you are supposed to do. I memorized it and didn't forget a thing, and no one in the congregation went to sleep."

That sermon ended her six years of uncertainty and indecision. She ceased her struggle of to be or not to be a minister. "I had tried to forget it in every way I could. I even tried romance. But it didn't work."

So at the end of the summer she went back and settled down for her three years study at United Theological College. The boys in her class accepted her as something better than an equal, and the Anglican divinity students made her the first woman honorary member of their dining table.

The next summer she was in Montreal City Mission, where she did weekend preaching. But the best summer of all was last year on a three-point rural charge in Alberta.

"Dean Stanley B. Frost worries about me going out to a pastoral charge and being lonely in some huge manse. I lived alone—except for the mice—in the manse in Alberta, and I didn't have any time to be lonely." Fifteen other women ministers serve such charges.

In Alberta she had a '48 Chevrolet. She ran into a cow on her way to a corn roast with a crowd of young people. "The brakes weren't very good," she defends. The cow was butchered the next day.

Miss Carr has a few ideas about the ministry. She believes attempts for a woman minister to act or dress like a man are mistaken. She is not going to wear a clerical collar, for one thing. For another, she doesn't want to be an assistant or an associate. She believes that the perfect combination in a pastorate would be for a man and woman minister, each complementing the work of the other. Five women ministers do serve as assistants.

Wants Her Own Charge

"I don't think there are very many men who would be easy to work with," she says. "So I believe I should definitely start with my own pastoral charge."

One of the problems of an ordained woman minister is what to do when she gets married. Miss Carr says: "I haven't met anyone yet more attractive than the ministry. I'll face that situation, if and when it comes. However, I do believe the ideal situation for a

(*Continued on page* 20)

Miss Carr was graduated near the top of her class at United Theological College, Montreal. She was ordained June 7th.

You Can't Preach To Hungry People

Homewood

Mr. Stewart of the Board of Information and Stewardship and Dr. Prior of the Board of Overseas Missions

Dr. Kenneth Prior, the first agriculturalist sent to Africa by the United Church, answers Charles Stewart's questions on the why and how of agricultural missions

The Rev. Charles Stewart: I thought the African people all live so close to nature that they don't need instruction in practical things. How did you come to serve in Africa as an agricultural missionary?

Dr. Kenneth Prior: When I was just finishing theological training in Toronto, I was asked by a member of the board of the old Congregational Church if, because of my previous farming experience, I would consider going to Africa to meet an urgent need in Angola.

Mr. Stewart: But aren't missionaries sent to preach the gospel?

Dr. Prior: Yes, including preaching "I am come that you might have life and have it more abundantly." It is estimated that 90-95% of the African people obtain their livelihood directly or indirectly from the land. Surely this means that if they are to find "more abundant living" they must find it in their rural setting.

Mr. Stewart: That sounds logical enough.

Dr. Prior: Our church has long been committed to building up a self-propagating, self-supporting and self-governing church overseas. But you cannot build a strong church on an impoverished people.

Mr. Stewart: Why do you say impoverished?

Dr. Prior: Because the greater part of Africa's rural people still practise a subsistence agriculture, and with many in the poor areas it is just bare existence.

Mr. Stewart: Aren't there any prosperous farmers?

Dr. Prior: They are a small minority —mainly plantation owners.

Mr. Stewart: What does the agricultural missionary do about it?

Dr. Prior: There is no fixed pattern. It depends a great deal on the local circumstances, customs, climate, etc., on the training and outlook of the man doing the job, and on the advice given by the local advisory committee, if there is one.

Mr. Stewart: You mentioned training. Do theological training and some practical farm experience equip a man to be an agricultural missionary?

Dr. Prior: Evidently the board thought so then. For a while I went along with the idea, but then I got "cold feet." I began to realize that I needed instruction myself before I could instruct others. I asked the board to approve an agricultural course for me.

Mr. Stewart: Did they?

Dr. Prior: Yes, they agreed to a full degree course. The best training one can get isn't a bit too good to meet the problems of tropical agriculture. I took some post-graduate work later in California.

Mr. Stewart: What did you find and what did you do when you first went to Africa?

Dr. Prior: I was rather bewildered at first. Remember, I was the first agriculturalist appointed by The United Church of Canada to Angola. Everything was new and strange—the climate, the soil, the crops, the people. The very first rain we saw was about two inches in less than an hour.

Mr. Stewart: But you had to begin somewhere!

Dr. Prior: First I looked into what was already going on—local agriculture, the gardens, and the cattle herds of my fellow missionaries. You see, evangelists, teachers, doctors, had all realized the need of this work and had made a start in various places, but there was no general plan. Good work had been done, but there was no co-ordination of effort.

Mr. Stewart: You mean each one was doing something different?

Dr. Prior: That's about it. One had a good orange orchard, another a good-sized herd of local cattle. One had introduced upland rice and another was putting out a coffee plantation and a number had vegetable gardens.

Mr. Stewart: Of course, you would have the benefit of the Government Department of Agriculture?

Dr. Prior: In those days that was more on paper than in practice. I believe there were two small agricultural stations, both of them hundreds of miles away. In the early days I never saw an agricultural officer. I just picked

(Over)

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the brains of everyone who had any agricultural knowledge.

Mr. Stewart: What happened?

Dr. Prior: Plenty, and not all of it expected or desired. We were located at the Currie Training Institute, so my first work was with students. There are certain fundamental principles one can always begin with, for example, Gen. 1 "In the beginning, God."

Mr. Stewart: How does the African respond to the idea of God?

Dr. Prior: Practically every African believes in God. God is remote, withdrawn, but He is there. God created the heavens and the earth, and God made man. God placed man in the garden He had made to have "dominion", or control over it.

Mr. Stewart: And you get agreement on this?

Dr. Prior: Full agreement. The African argues, "If God didn't make the world, who did?" From that point onward one can introduce ideas of conservation, or care of the earth, and immediately the whole field of better husbandry in all its forms is opened up.

Mr. Stewart: Did unexpected things happen?

Dr. Prior: One day in a poultry class I asked, "How many know the taste of a good fresh egg?" There was silence and finally a student in the back of the room said, "Sir, when we were children they fed us the eggs which wouldn't hatch. I don't like eggs."

Mr. Stewart: I don't think I'd like that kind, either.

Dr. Prior: Another time I had acquired some imported, white, cross-bred hens. I instructed the boy who was looking after the poultry to be sure to keep the eggs from these birds separate. When we had a setting gathered up, I found a black native hen that wanted to set and put the eggs under her. When they hatched, to my surprise there were several white chicks and several black ones. "Petulu, I asked you to keep the white hens' eggs separate." "I did, sir," said Petulu.

I said, pointing to the black chicks, "Well, what about it?"

Petulu replied, "You set a black hen on them, didn't you?"

Another time a missionary nurse came to me. "Do you know what the boys tell me?" she asked. "They say that these tiny eggs we sometimes see are roosters' eggs. Is it true?"

Mr. Stewart: The boys were so convinced themselves they had just about convinced her as well. Now, Ken, tell me, when they already had chickens, why did you bother with poultry?

Dr. Prior: That's a good question, but the answer is so obvious when you are there. African fowls are generally skinny little things no bigger than a partridge and they lay like partridges, too. The average hen will lay about eight eggs per clutch and two clutches a year.

Mr. Stewart: Why that's only 16 eggs a year!

Dr. Prior: And that is not the whole picture. Rats and snakes get some of the eggs, and hawks, snakes and wild animals some of the chicks. Add devastating diseases, and there aren't a great many chicks left.

Mr. Stewart: I see now what you mean by the need for a poultry improvement scheme. Were you able to make much headway?

Dr. Prior: We did. We put a good number of pure bred and half-bred roosters out in the villages, and considerable improvement in the fowls did take place.

Mr. Stewart: I suppose these red roosters were the "Palaya" fowls we've heard about from people who have visited Angola?

Dr. Prior: Yes. Those were the ones. But you likely haven't heard about the pullet which laid 173 eggs practically without missing a day.

Mr. Stewart: Did you have any pigs at the mission?

Dr. Prior: We did after a while—good, fat ones, too. They had pigs before we got there—"razor-back" pigs. A "razor-back" is like a Tamworth gone bad.

Mr. Stewart: I've seen Tamworths: Red pigs with slightly protruding noses.

Dr. Prior: That's putting it politely. Well, these "razor-backs" in Angola had snouts as long as your arm, ribs like a washboard, and hams like greyhounds. They didn't have a name, so I called them "steel-yard" pigs.

Mr. Stewart: What's a "steel-yard"?

Dr. Prior: A "steel-yard" scale is a balance with a long beam on it, that goes up or down as you move the weight along it and get it balanced. You used to find them on almost every farm.

Mr. Stewart: But why did you call the pigs, "steel-yard" pigs?

Dr. Prior: Because of the way by which you weighed them to see if they were ready to kill. You just picked a pig up by his ears and if his nose balanced forward, he wasn't quite ready, so you put him down and let him run a little bit longer.

Mr. Stewart: Not much roast pork on those pigs!

Dr. Prior: No, nor lard either. I've often said that Africa is a land of egg-less hens, pork-less pigs, wool-less sheep and milk-less cows.

Mr. Stewart: You just mentioned

(*Continued on page 25*)

by E. L. Homewood

- **Some churches close up entirely, while others just slow down**
- **Vacationers gather by lakes and in parking lots for services**
- **"Big Name" preachers come to town and draw crowds**
- **Funeral directors can't find ministers to conduct services**

This and more The Observer found in its survey of what churches do....

Fin-to-fender traffic on resort-bound roads and half-empty Sunday morning parking lots around city and suburban churches seem to bear out the claim by tourist organizations: that more Canadians are taking summer vacations and more people are on the move.

What does all this mean to the churches? What do the churches do to meet the peculiar summertime habits of their mobile members? What does summer mean to the churches and to church people?

Five years ago THE OBSERVER surveyed the situation and found that to increasing numbers of people, the first summer holiday weekend meant *hello summer, goodbye God.* It is still true, perhaps more so!

But the Rev. Claude de Mestral of Noranda, Que., says he finds that young laymen in the church are concerned "that they don't let things down during the summer." Across the country, sessions are trying to come to grips with the summertime problem at their spring meetings.

In some instances, churches even exploit the summer situation. Services are held at drive-in theatres and shopping plazas, with people sitting in their cars to worship. Marine drive-ins are held, too, with small pleasure boats tying up to hear sermons from a shoreline pulpit. Open-air services are held in parks and at the beaches, and some summer colonies set up their own little church. And there are indications that there is a summer revival taking place in the Sunday schools and other young people's programmes.

Out in small prairie towns, the people are saying *hello God* as theological students conduct services in churches that have been closed all winter. Two hundred and fifty students are out this summer, 175 of them in communities where services are only held in the summer months.

Meanwhile Back in the City

Meanwhile, back in the cities and towns, large numbers of churches are limping along with earlier services and smaller crowds.

Five years ago THE OBSERVER found that few churches forsook the traditional 11 a.m. service, although increasing numbers were abandoning

(*Over*)

WHEN SUMMER COMES

the evening service. At Noranda, Que., Dr. de Mestral holds service at 9.30 a.m. In the majority of suburban churches it's now at 10 o'clock.

"We get the service over before it's too hot, and our members have more time to spend in family activities," one minister told us. But some complain that it merely provides a longer day for golf, fishing and other sports.

Some of the churches which were abandoning evening services five years ago, started to stretch the summer months into four instead of two. And great numbers of them have never revived the Sunday evening service. "One September, without saying anything to anyone, we just didn't start the evening service again," one minister reports. "No one has ever mentioned it since."

Some church leaders believe the decline in the Sunday evening service was started with, or at least hastened by, the close-down during the summer. It's now an established trend across Canada, at least in the United Church.

They are rare, but some city churches close down entirely during the summer months. One of them is Toronto's Forest Hill Church, where no services are held from the second Sunday in July to the last Sunday in August.

Many churches, which feel they cannot go it alone during the summer because of the cost or expense of pulpit supply, unite with churches of other denominations. But it was construction work which closed Deer Park Church in Toronto last month. Until the end of August, the congregation is worshipping with Calvin Presbyterian Church. New stained glass windows are being installed and the chancel remodelled at Deer Park, in memory of the late Dr. Stanley Russell, long-time minister there.

Down in Dartmouth, N.S., the congregations of St. James United, Grace United and Dartmouth Baptist Churches are combining for the summer. "It gives our ministers a longer vacation for travelling and hearing other ministers," one church member said. The three ministers each get six weeks' vacation.

Most ministers are having a full month's holidays, and increasing numbers are getting six weeks or two months. Many use the time for reading and study, as well as vacationing. Some take summer courses, but there are few courses available in the United Church. American colleges offer a wide variety of summer schools.

But the longer vacations for ministers are sometimes an inconvenience and a source of frustration in the community. Funeral directors complain that it is often difficult to locate a minister to conduct a funeral service during the summer.

One eastern minister, travelling from the west coast, found that there were no ministers in town after town between the last Sunday in July and the first in August. Those who had their vacation in July were not back; those taking August had gone early.

"Too many churches send their ministers away on vacation and either close down entirely or arrange for Sunday supply only. When there's a death in the family, the people turn to us. Often we not only can't get in touch with the minister of the church, but we can't find out whom we should contact," one funeral director told us. "Sometimes it's almost impossible to secure a minister to conduct a funeral."

Never a shortage here

One area where there is never a shortage of ministers in the summer months is Ontario's Parry Sound district. The Windermere-Rosseau charge has only 54 families scattered among its four churches during most of the year. In the summer the community is swollen by thousands of vacationers, and there are always several ministers in the congregation.

Some years ago the vacationers helped build a beautiful stone church in the village of Windermere. It's crowded on summer Sundays and the pulpit is often occupied by vacationing ministers, some of them very distinguished.

And in the Maritimes, tourists from all over North America flock to the 11.30 a.m. service at the Alma, N.B., United Church. It is on the doorstep of Fundy National Park.

A couple of years ago, when the Alma minister was ill and couldn't get around for services on the five-point charge, they were conducted by a Presbyterian minister from Rhode Island. The two ministers met the previous summer in Fundy Park.

There are always some "big name

Vacation schools have seen a great upsurge in recent years. 67,000 youngsters attended the week-day programme last year in United Churches.

Dr. Leslie Cooke of World Council of Churches will be one of many distinguished preachers in city pulpits this summer. He will be at Metropolitan Church, Toronto.

preachers" in city pulpits during the summer months. The Rev. David A. MacLennan of Brick Presbyterian Church, Rochester, N.Y., is returning to his old Eaton Memorial Church pulpit one Sunday in July. President Henry P. Van Dusen of Union Theological Seminary, New York, will also preach in the big Toronto church this summer. Scores of vacationing preachers will be seen at a typical T.E.M. summer evening service.

Another Toronto church, Metropolitan United, will have Dr. Leslie E. Cooke, director of inter-church aid and service to refugees for the World Council of Churches, in its pulpit this month.

Four of the seven summer preachers for the combined services of Trinity and Bloor Street Churches, Toronto, are Canadians. The Rev. R. R. Cunningham of St. Andrew's - Wesley Church, Vancouver, will preach on two Sundays.

One of the highlights of church life on the west coast—at least for the ministers and their families—is the custom of supplying the pulpits of Vancouver and Victoria churches with eastern Canadian ministers.

Churches using "big name" pulpit supply find that summer crowds are almost equal to those of other seasons. They attract visitors from other churches in the city, as well as from out-of-town.

The Rev. Gordon Hunter of Asbury-West United Church, Toronto, has found outdoor services at a shopping plaza attractive to the crowds. More than 500 cars turn into the big parking lot on Sunday evenings for services conducted from a portable pulpit. Most of the crowd wear casual clothes; some sit in their cars for the service.

They have been having outdoor services on summer Sunday evenings for 20 years in Verdun, Que. A committee of laymen from the various denominations plans the services, held at the bandshell. Attendance usually ranges between one and two hundred, with many more boardwalk strollers pausing to listen to at least part of the service.

Shade of apple trees

In Elk Lake, Ont., three congregations on the United Church charge join for outdoor services. And in Lorne Park, Ont., just west of Toronto, the congregation of St. Stephen's-on-the-Hill will worship in the apple orchards surrounding the new church. They held services there last year while the church was being built, and liked it.

Many outdoor services are held at tourist resorts. In some vacation areas, services are held in community halls, schools, or old churches. At Victoria Beach on Lake Winnipeg, a large congregation of vacationers meet in the community hall.

One of the best known marine services is that held at Half Moon Bay, near Gananoque, Ont. It is a 50-year-old custom for summer residents of the Thousand Islands to tie up their boats there on Sunday afternoons for a service conducted from a stone pulpit on the

(*Continued on page 20*)

Many United Church people will gather for outdoor services on summer Sundays. Camps for juniors, such as this one, have grown tremendously in popularity in recent years.

And God Was There

WHY do we so often attribute to Roman Catholic buildings and symbols something of the occult? I should like to share with you the sense of peace and well-being I found in a Protestant church in a small prairie town.

Just when or how our son lost his life is not important to this story. It happened just when he was on the brink of manhood, ready to step into a position of responsibility and trust. Suddenly he was gone, and we found ourselves crushed and broken by the blow.

We have other children, and life goes on. At the time, we felt we would mourn for the rest of our lives, but ordinary duties laid claim to some of our attention.

My husband was janitor of the church in our town. He tended the furnaces, but I often did much of the cleaning. I went to the church only because I had work to do there. The interior was warm and quiet. I set about my duties, bent on finishing as soon as possible. As I worked, I wept. Tears were ever-present those days. But gradually there was a change. Hopelessness gave way to assurance. I was not alone. I knew that no other person was in the church, but I felt comforted and protected. Death could be accepted, and hope sustained. The waxing finished, I rose from my knees, calm and quiet. As I closed the door behind me, I felt new strength for the days ahead.

Many times that winter, as I worked alone in the church, I was aware of a Presence. There was a warmth, a calm and a sense of comfort that I experienced in no other building. I was not surprised, and I did not question it. Was not our church the HOUSE OF GOD?

—Grace Broad Carr

Share your experiences with others. The Observer will pay regular rates for those accepted for publication. Send to the Editor, The United Church Observer, 85 St. Clair Avenue E., Toronto 7, Ont.

CHRISTIANS and Jews have more in common than they know. Often, we speak of our common past, our Judaeo - Christian heritage. More than we realize, however, we face a common destiny. *If Jews cannot survive freely in the future, it is likely that Christians will not either.*

The huge testing ground for this proposition is to be found in the fate of religions and minorities behind the Iron Curtain.

Will Russian Jews survive as Jews? I travelled to the Soviet Union to find an answer for myself. Everywhere I went this was the basic question I posed. And there were two firm and confident answers:

From Russian officials: "They can, but they won't."

From Jews: "We dare not, but we will."

Before going to Russia, I had read many of the reports of the Jewish situation. I was both perplexed and saddened by the curious intensity of recent attacks upon Jews and Judaism in the Soviet press and radio.

Yet, I tried honestly to judge the Russian Government on its own merits, and waited to learn from officials at first hand, their interpretation of the facts.

Now, after long and serious discussions with Russian editors, the vice-chairman of the powerful Committee on Cults, and other officials, I have come to the conclusion that the Soviets are themselves often embarrassed by their attack against the Jews, and do not attempt to deny the obvious facts. Yet in order to explain these matters rationally—and this would be an almost impossible feat—they place naïve interpretations upon the facts. The comments made to me by Mr. Kreshin and Mr. Sokolov, editors of the *Moscow News,* fairly well sum up the strange Russian interpretation:

Against Judaism, Not Jews

"When people in the West read what are labelled as attacks on Jews in the Soviet Union, they misunderstand the motivations and the reasons for such articles and statements. We, in fact, carry on a campaign not against the Jews, but against Judaism, as part of our basic Communist position, which sees religion as a reactionary force for evil in the world."

They reiterated their hope that liberal opinion in the world would understand the Russian position and would appreciate the fact that calumnies against the Jews did not reflect an anti-minority prejudice, but these were rather part of the Soviet Union's general attack upon religions which they would very much like to uproot.

There are according to official figures some 30 religious denominations throughout the USSR: 20,000 Russian Orthodox parishes, with 35,000 priests; 1,250 Roman Catholic churches; 8,000 mosques and more than 5,000 Baptist houses of worship. Some 50 million or 25% of the total population are affiliated with the Russian Orthodox faith; Moslems are said to number almost 25 million; Roman Catholics, 10 million; Protestants, 5 million; and the Jews, 3 million.

Some of these groups, I was proudly informed, have exchanged religious delegations with The United Church of Canada, the Church of England, the National Council of Churches in the United States, and others. But who, in fact, appoints the religious and lay leaders of the various denominations? I have learned that every religious functionary must first pass a test of political reliability before he can assume his office. And how many, if any, are permitted to forge religious and cultural links with their co-religionists beyond the curtain?

Unconvinced by explanations

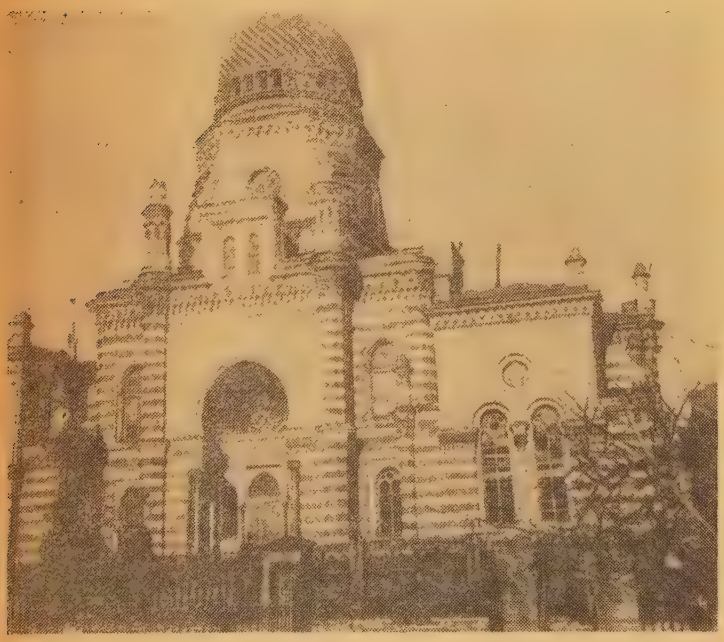
I remained unconvinced, nevertheless, by all official interpretations attempting to explain away the growth of anti-Semitic conditions, for investigation of the mounting disabilities of Jews in the Soviet Union reveals that these transcend "anti-religious" measures alone.

Here is a little documentary list:

(1) There are more than 100 Soviet nationalities in Russia, all of whom are granted the right to their own cultural institutions, their own schools, and the use of their own language. The Soviet Union regards the Jewish people in Russia as members of the "Jewish nationality," and yet Jews are the only nationality in Russia which is deprived of any semblance of nationality rights. Yiddish schools, Hebrew schools, instruction in Jewish cultural life, publications and Jewish theatres—all these are prohibited.

This was not always the case in Russia. During the first years following the Soviet Revolution, Jews were permitted many of these cultural rights. Apparently, the policy has changed. The feeble contention of Government officials that these conditions are not the result of the Soviet position, but merely the natural effect of Jewish disinterest in their own culture, is, in the light of discussions I had with Jews, a gross and calculated distortion of the truth.

(2) All major religious groups in Russia are permitted to have national or regional ecclesiastical organizations, in order to maintain contact with their local constituents all over the country. Only the Jewish religious groups are prohibited from having official contact with one another. The



The synagogue in Leningrad, USSR, said to be the largest in Europe.

Stuart E. Rosenberg* tells about

Jews

Rabbi of Moscow, for example, may have no contact with the Rabbi of Kiev. Local synagogues may not federate or confer with any other Jewish religious communities in Russia. Jews may not travel abroad as Jews, nor may they attend international Jewish conferences, despite the fact that other religious groups in Russia are permitted to do so, even if only on a limited basis.

(3) Churches and mosques throughout Russia continue to attract adherents and in some communities, religious buildings have been expanded and added to. This is not the case with Jews.

Moscow, a city of over 500,000 Jews, has one large synagogue and two tiny ones! Leningrad, a city of 300,000, has one synagogue; Kiev, with 150,000 Jews, has also but a single Jewish house of worship. From time to time, I learned, fines are imposed upon synagogues which can run into hundreds of thousands of rubles (the equivalent of hundreds of thousands of dollars). No reason or explanation is provided and the Jews have learned by now not to ask for any.

(4) Paul Dhazorozny, vice-chairman of the five-man Council on Cults, made it clear to me that the official figure of "450 synagogues operating in the Soviet Union" — the number supplied by Russia to the United Nations—was either fictitious or has now become sadly obsolete. He said that there are only 100 synagogues throughout the land. And one is given to wonder whether even this is a true number—and this, for a Jewish community which totals three million! When I asked him what happened to the "other" 350 synagogues, he merely shrugged his shoulders.

(5) For every religious denomination of consequence, Bibles—although in insufficient numbers—have been printed, and religious objects and prayer books have been made available. No Bibles for Jews, however—no prayer shawls, no phylacteries, no mezzuzot. The one Jewish prayer-book printed in Russian, 1956 (in a limited edition of 4,000-5,000) wasn't even printed — it is a photo-offset of an *American prayer-book!* All indications lead to the conclusion that the Hebrew printing presses have either been destroyed or hidden away.

Couldn't converse in public

Of the many, many conversations that I had with individual Jews while I was in Russia, perhaps this one with a Jewish teenager gives the best insight into the current situation of Jews in the Soviet Union. I met him at a synagogue, but he refused to talk with me publicly. So we did what I found it wise and useful to do on many other occasions in Russia—we took a walk and "accidentally" met on our "separate" ways.

Our common language was Yiddish, although this young lad, like most of his youthful co-religionists, spoke this language with great difficulty. For the past 13 years there have been no Jewish schools in Russia, and this, despite the fact that the Soviet Constitution glories in the sovereign rights of each nationality group to educate its young in its own tongue.

"You see this," he asked, pointing to a passport he stealthily removed from his pocket, "this is what makes me aware of this country's position on the Jews." He pointed to the line denoting nationality and it read YEVREI—"Jew."

"All Jews in the Soviet Union," he reminded me, "can never give up their sense of belonging to Jewish people and one reason for this is the Soviet policy. On the one hand, our passports describe our nationality as Jews; on the other hand, we have no nationality rights."

Incessant glancing over shoulder

We continued walking and talking and our conversation was punctuated by his incessant glancing over his shoulder to see if we were being followed.

"Why," I asked, "why do the Russians follow such a peculiar policy? If they don't want to give you nationality rights, why do they insist upon labelling you as a Jew in your passport?"

He smiled a knowing smile at my naïvete.

"Unfortunately," he said, "that is not difficult to answer. This is the way the Soviets know who is Jewish and who is not. Our identification makes clear to them what they want to know.

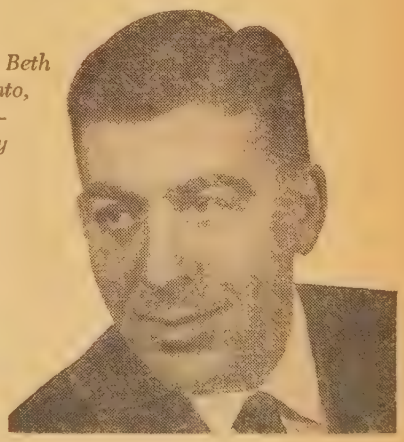
"Look," he continued, "I will soon graduate as an engineer. Russia needs engineers, but because I am a Jew, I will probably not be permitted to stay in this city near my family, and near my fellow Jews. I will be sent far away to some remote village to do whatever work will be asked of me. On the surface there is nothing wrong with this, is there? But we Jews know precisely what this policy means and what it intends. The State has made it clear in the last few years that it is determined to disperse its Jews, determined to break whatever ties exist between us, to destroy our sense of group identity, to break our cultural bonds.

"And this is the paradox." He went on to give me a simple illustration of what he meant. "The more the Jews are oppressed by the Russians—legally and discreetly and without apparent malice—the more do the young Jews of Russia want to be Jewish.

"The Communists are smart, but not smart enough! They have taken away all of our connections with each other. They have debased our cultural worth claiming that there is no need for Jewish culture since all Jews want to be and can easily be assimilated as Russians. But they have made a foolish mistake. If they had at least let us decide that for ourselves, we might have agreed with them—we might have

(*Continued on page* 29)

**Dr. Rosenberg is Rabbi of Beth Tzedec congregation, Toronto, the largest Jewish congregation in Canada. He recently visited Russia to study the situation of the Jews there.*



In the Soviet Union

• By Mail and Air

Dateline: Newfoundland

By ELEANOR McKIM

TODAY I met Marion Brillinger. She came up to the residence to speak to our prospective teachers about the Sunday School in the Home by Mail and Air. I was fortunate enough to spend a few pleasant hours with her. It was a bit embarrassing to have been in the church as long as I have and know so little about this work which Miss Brillinger directs.

It is more than likely there are a lot of people like me. We United Church folk have a talent for keeping our solid accomplishments under a bushel. We often give loud praise (and financial support) to some group or other for doing something our own church is doing just as well.

The Sunday School in the Home is well done, I think. Through it, 2,000 families in isolated places are "going to Sunday school." This means 5,000 children. If an average Sunday school were 200 children, this represents 25 Sunday schools.

These are people who took the trouble to write to Miss Brillinger and enroll, so that it is not a casual encounter. Many children complete and return assignments of lesson knowledge and handwork. Miss Brillinger showed me some of this work. One was a notebook done by a 12-year-old boy in British Columbia; another was a booklet of drawings illustrating Bible texts. Most touching—a prayer composed by a 14-year-old girl in which she showed spiritual perception and sensitivity toward the sick.

These families are found in all provinces. Newfoundland is, perhaps, not taking as much advantage of this opportunity as some of the other provinces. This was a concern of Miss Brillinger's and one reason for her visit here.

Lessons are the same as those used in the usual Sunday schools. A guide book for the teacher (usually the mother) accompanies the quarterly lessons. At the end of the quarter the pupils send assignments to their regional director. For Newfoundland, this is Mrs. Lester Burry. Those completing work satisfactorily are given certificates.

The "Air" part is a weekly programme called, "Tell us a Story" based on the lessons, prepared by the Berkeley Studios and broadcast over 30 stations across Canada. This, of course, reaches many children not formally enrolled. I know my own family listens frequently.

The only stipulation in the project is that a family must live five miles or more from a church before they can be enrolled. Some families are more than 50 miles from the nearest church.

Miss Brillinger is a gentle sort of woman, a former teacher and graduate of the United Church Training School. She spent a year in England and another in the U.S.A. studying techniques used in those countries. In addition to being well-trained, Miss Brillinger has a strong sense of vocation.

In this, as in other areas, we United Church people are better served than we realize.

Through Gothic Windows

By E. GILMOUR SMITH

IT has frequently been noted that visitors to Russia bring back reports which are pretty much an expression of their own views and prejudices.

The man who hates or fears communism tells only of the objectionable features of life in the land of the Soviet, while the sympathizer with communism tells of the benefits and good things which this world-wide movement has to its credit.

When Jesus discussed the ministry of John the Baptist He knew that views differed according to what various groups of people were looking for. "What went ye out to see? a reed shaken in the wind? a man clothed in soft raiment? or a prophet?"

What we see in life depends not only on what surrounds us, but on our way of looking at things. If a man of normal vision stands with one who is colour-blind looking over the same garden of flowers, it does not follow that they see the same thing. The array of glorious colour which enchants the one may be but uninteresting grey to the other.

Qualities of disposition and character determine our outlook on life. "To the pure all things are pure," but to the defective and crooked character there is distortion and falsity in all surroundings.

An individual's reaction to any situation will depend on what he is. A condition of ignorance among people will challenge one type of man to establish schools and lighten their darkness, whereas another will see an opportunity to exploit superstitions and dominate a mob. The readiness of human nature to follow a sinful path of debasing indulgence may constitute a call to create character-forming influences, or it may be an excuse to promote gambling, prostitution and drinking, and other evils which prey upon human weakness. One man, seeing the backwardness of primitive people, will try to raise the level of their economic, intellectual and spiritual life, while another with lust for wealth thinks only of how they may be enslaved and victimized by unscrupulous use of power.

Out of the heart are the issues of life, is a bit of wisdom from the book of Proverbs. We tend to give far too much emphasis to the circumstances which surround life as the determining factor. True, they are important, and we are conscious of the tragic results when life has to be lived in surroundings of evil and poverty, ignorance and fear. Yet we must also recognize that circumstances which mean ruin and downfall for one person may be so used by another that character develops and the will is made stronger.

The evil environment in which one person yields weakly to temptation and goes down to moral disaster, may be for another an occasion where moral fibre is strengthened and spiritual qualities developed. Encounter with evil is not necessarily bad for us, but in God's Providence may bring spiritual blessing.

• Challenging Qualities

Mrs. E. McKim

Rev. E. G. Smith

Rev. F. H. Muir

Rev. C. A. S. Elliott

• No Luxury Dreams

Letter from Japan

By FRANCIS MUIR

MY host, pastor of a little country church in the mountains, asked me what was absorbing my honourable interest. He had entered very quietly and dropped to his knees politely. Only the sound of his voice brought me out of my reveries.

As a matter of fact, I was reading the "Pulpit Vacancies" column in the back of a recent OBSERVER. I decided to be honest and tell him. Pulpit vacancies in Canada? "Beautiful churches and well furnished manses waiting for ministers?" he asked unbelieving. "Well what are you doing here?" I read his thoughts.

We were sitting in the 25 by 15 foot auditorium, pastor's study, pastor's living-room, bedroom and guest room combined. The only bit of furniture was a post with a slab on top, the pulpit. Worshippers kneeled on the floor, sitting on the soles of their feet.

He knew first hand what our churches and manses are like, for his little church has been visited by pastors from America each summer for the past five years. These men have sent him pictures of their churches, have told him about all the organizations within the churches that make them function so that even the pastor can be away for two months each summer and everything goes on.

This little church is what we call a Lacour church. Together with his wife and a talented group of musicians, Dr. Lacour came to Japan each year right after the war and conducted evangelistic meetings, using sound trucks, tents, and even an electric organ.

Each summer the team came back with more and more volunteers from the pulpits of the churches of America, Methodists mainly. Instead of going from place to place, they concentrated on areas where conversions took place in previous years. Ikuno, where this church now stands, was one place. A year ago this small building was erected and a student pastor called. He has been partially supported by the Lacour project. Officially the Lacour work ends this year.

What about results?

In the evening, about a dozen young people and one adult came out to our meeting. Of course the Shinto shrine was having a bazaar that night, and one of the church members had a funeral to arrange, and the high school exams were on. Church is just if there isn't anything else on. No doubt there was deep conviction and new life was evident, or we wouldn't have had even this number. This is the type of church we are called to serve.

I closed THE OBSERVER and rammed it in my pocket. This was no time to dream of church luxuries. The pastor read my thoughts, we nodded, rose stiffly, and went out together to visit in the homes of those who didn't make it to the evening meeting.

• Bird Songs

Out of the Mouth

By CLIFFORD ELLIOTT

A FRIEND of mine from Whitehorse, Yukon, dropped in the other day. He belongs to Alberta Conference even though he lives 1,000 miles from Edmonton, "the gateway to the north." We got talking about the long days out here about this time of the year.

"It's all very well," I complained, "to have these long days and longer evenings — I sat outside reading the newspaper at ten o'clock last night—but what about the short nights? The sun beats into our bedroom window about half-past three in the morning and I'm running short of sleep."

"*You* ought to complain," he retorted. "Up in Whitehorse the sun virtually never sets at this time of the year. Sundown and sunrise are only about an hour apart. It's bad enough for us, losing our sleep, but it's hardest of all on the birds. We've had a party of ornithologists there for the past week studying the peculiar habits of the birds in our area. It seems that the burden of singing 23 hours a day has driven them to a pattern of singing in shifts. Their vocal organs are simply breaking down. Poor things," he continued, "I've taken to feeding them cough drops instead of crumbs."

"Does that help?" I asked sceptically.

"Of course," he replied, deadly serious. "But you must remember its limitations. You can relieve the birds' sore throats with cough drops but you can't change their songs. Unfortunately, a starling remains a starling and a crow a crow. Diet seems to have no effect on the quality of their singing."

"A ridiculous comment," I mused. "This fellow's been burning the midnight sun too long."

And yet, as I mused, I felt he had a point. I remembered the saying of Jesus. "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man. (For) What comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man . . ." (RSV)

I wondered, as I remembered, whether we preachers, and the church generally, have been trying to change men's songs by changing their diet instead of by changing their hearts. We get them all together on a Sunday morning and feed them a well-balanced diet of sermon, hymn and anthem. Some eat the full course, others treat it like a cafeteria and choose what appeals to their taste.

But the question is, "Does the menu change them? Are their songs different when they leave the church? Does just being there have any real effect?"

Again I remembered a verse of scripture, this time from St. Paul: "I want you to know, brethren, that our fathers . . . all ate the same supernatural food and all drank the same supernatural drink . . . nevertheless, with most of them God was not pleased . . ." (RSV)

Why not? Because their hearts were not changed. And so their songs were not the soaring notes of praise to God, but the harsh croakings of discontent,

(*Over*)

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criticism, self-pity and fear.

"A starling remains a starling and a crow a crow," my friend had said. Does that need to apply to man?

Fortunately, it does not. We cannot, by taking thought, add one cubit to our stature. But we can, by letting God into our hearts, sing a new song. In fact, this is not only a possibility, but a responsibility — a divine instruction! "O sing a new song unto the Lord!" commands the Psalmist. And with the command comes a promise. "He hath put a new song in my mouth, even praise unto our God."

No mere bird ever had that opportunity! ●

LITTLE GIRL MINISTER

(*Continued from page* 10)

married woman minister would be to marry someone who wanted to be an overseas missionary, and serve with him on a foreign field." Eleven other women ministers have married brother ministers and two of them are abroad with their husbands.

We had noted that she had tried a summer field before making her final decision to become a candidate for the ministry, so we asked if she had intentions to apply for overseas work; if that was the reason she was going to Africa this sumer. Early in college she had felt she might like to be a medical missionary.

She says: "I don't know, but I aim to find out something this summer." One of her brothers served last year as a group captain in the RCAF in the Congo, and this is one of her reasons for interest in Africa. Her five brothers have brought distinction to the family. One is a music teacher; one is an inspector of mines in New Brunswick; another is the vice-president of an engineering firm in the U.S.A.; one is in business in the Dominican Republic, and the other is in the RCAF. ●

WHEN SUMMER COMES

(*Continued from page* 15)

shore. Attendance varies from 75 to 150, "depending on the weather and the reputation of the preacher," according to the Rev. J. A. Payton of Gananoque. Three offerings are taken each summer and given to two summer camps in the area.

At Honey Harbour, Ont., vacationers come by boat from nearby islands and from shoreline cottages for services in an open-air chapel. If it rains they go into the little schoolhouse. A committee starts work every fall to arrange preachers for the following summer, as well as

Saturday night entertainment for the young people.

And one Sunday in August, tourists from all over eastern Ontario gather at Hay Bay, near Picton, for the once-a-year service in the old church where Methodism got its start in Upper Canada. The service this year, on August 27th, will have the Rev. Arthur Reynolds, the United Church's archivist-historian, as preacher.

In Fir Mountain, near the Canada-U.S. border in southern Saskatchewan, the big event of the summer is the reopening of the church. The small, frame building isn't used during the winter months. Services are only held in the summer, when a theological student arrives in the village of about 150 people. They are being conducted this year by Donald Cornish from Toronto's Emmanuel College.

At Jordan River, Sask., services are being held in a school. There are about 175 such summer-only congregations, more than half of them in western Canada.

The work of one student minister, 19-year-old Joseph MacFarland of Mount Allison University, is being filmed this summer by Berkeley Studio's Anson Moorhouse. He is holding services at Pleasant Bay, Cape Breton.

At dam site

A student is forming a new congregation this summer at the mining community of Carol Lake, Que. And a student is working with construction men and their families on the huge South Saskatchewan dam project.

Last year, summer student ministers prepared for 1,113 baptisms and 585 persons entering the church by profession of faith. The Board of Evangelism and Social Service reports there is always a big demand from students for evangelistic materials, and many successful preaching missions have been held during the summer months.

One of the best known and most successful preaching missions is at Berwick Camp, in Berwick, N.S. It's the last remaining Methodist-type camp meeting in Canada. Campers at the site are joined by hundreds of Maritimers and tourists for the big Sunday meetings. The preacher this year will be the Rev. John G. E. Ball, recently called to the pulpit of Trinity Church, Charlottetown.

While this type of camp meeting has almost disappeared in the United Church, camps for youngsters and adults, too, have been on the increase. Dr. David Forsyth, secretary of the United Church's Board of Christian Education, reports that three to six new

(*Continued on page* 25)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *The 1961 United Church calendar has well indicated certain important Sundays such as "Rural Life Sunday," Race Relations Sunday," etc., but ignored entirely "Pentecost Sunday," the birthday of the witnessing Christian church. Would that indicate that the United Church puts more importance on "Rally Sunday," for instance, or "Mother's Day," than it does on Pentecost?*

A. No. It indicates somebody slipped. But many North American Protestant churches have been guilty of false emphasis here.

Q. *Is it right for a person who is not a church member to take communion? This has been done in our church.*

A. The Committee on Christian Faith says: ". . . infant baptism plus confirmation, or adult baptism which includes confirmation should be the basis for admission to Holy Communion." This is a good guide. It is the conviction of the editor that communion should not be refused a sincere and earnest seeker for faith and grace, who may not yet have become a church member.

Q. *If a church letter sent in 1912 to a Presbyterian Church in Canada was destroyed with all records at the time of church union, would the party's membership be transferred to the United Church or would it be cancelled?*

A. Church membership is not cancelled when records are consumed by fire. This is a matter on which a man's word should be taken. There may be a legal implication here of which we are not aware, and on which comment cannot be made without precise information.

Q. *A handsome cross was donated to our church to be placed on the communion table and dedicated there. Is it not sacrilegious to move this piece to other rooms, even if it is to a discussion group meeting?*

A. Probably not sacrilegious, but poor taste, either to lug it around like a magical thing, or treat it carelessly. This is one problem with placing a cross on the table. What do you do with it when the communion elements are placed there?

Q. *In the United Church, is it not a rule that the treasurer of the church be a member of the Committee of Stewards and at least be required to attend the board meetings?*

A. The treasurer is elected annually by the stewards from among their members. He should attend meetings and report regularly.

Q. *If a minister writes a letter to a newspaper on some controversial subject (a) should his presbytery be blamed for any error, and (b) should that court defend or chastise him, if need be?*

A. (a) Not directly — but there is a sense in which it might be held responsible.
(b) He is responsible to the presbytery. If he publishes heresy, or is guilty of moral turpitude, the presbytery should act. If it is just a disagreement on some passing controversy, there should be no presbytery action. After all, ordination does not deprive a minister of his right to express an opinion or the right to be held personally responsible for it. He still is a citizen. If he is being treated unfairly he might covet and deserve the support of his brethren.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE'RE really being submerged these days by the paper-backs. They are coming at us from all directions.

One that will delight all those particularly interested in the men who made church history in early Canada is *The Stepsure Letters* by Thomas McCulloch, founder of the famous Pictou Academy and the first principal of Dalhousie University. Professor Northrop Frye, in his introduction, states that McCulloch was the founder of genuine Canadian humour. (McClelland & Stewart's New Canadian Library $1.)

'Read any good books lately?'

The pictured penguins are from *The Penguin Ronald Searle,* the British cartoonist whose characters are delightful, caught within these pages for more than a casual reading.

Longmans, Green are the Canadian representatives of Penguin books, and the selection immediately available includes many translations which, we hope, may aid in breaking down the national boundaries in literature. Boris Pasternak is here, Jean-Paul Sartre, Bertolt Brecht, Colette, Max Frisch, Clifton Wolters, and a Puffin prize winner, by Paul Jacqués Bonzon, *The Orphans of Simitra* which Dr. Arnup feels is a good story for young people and adults but too old for Canadian children 10-12. Our favourite, *Aku-Aku,* by Thor Heyerdahl, is here, too, with the coloured illustrations, and the Pelican book, *God in Action,* by F. A. Cockin, a study in the Holy Spirit. Prices range from $1 down.

The John Knox Press has sent along a half-dozen paper-backs, among them two on *Understanding the Old and the New Testaments* ($1.95 each), Rachel Henderlite's *A Call to Faith* ($1.75), and *Adventures in Parenthood* by W. Taliaferro Thompson ($1.45).

G. R. Welch's contribution, at 95c. each, includes *There are Sermons in Stories* by W. M. L. Stidger, highly recommended by Dr. Arnup; *Spiritual Hilltops* by Ralph Cushman; *Ten Rules for Living* by Clovis Chappel, and Charles M. Crowe's *Sermons for Special Days.*

There are paper-backs for every taste. Happy summer reading to all!

Congo Disaster

By Colin Legum. (Penguin Books. 50 cents.)

Reviewed by J. A. Davidson.

Penguin has given us yet another excellent "Special" on current affairs. Colin Legum, the African affairs expert of the London **Observer,** has written a very readable book on the Congo.

He tells the story of the Congo from Stanley's explorations and King Leopold's fantastic personal control of the area, up to last December. He seeks to show where and why the United Nations made the major mistakes which have led to the current disastrous impasse.

But this is much more than merely a book about the Congo and its problems: it throws much light on Africa's current ferment of nationalism and on the psychological and sociological realities beneath it.

The Industrial Struggle and Protestant Ethics in Canada

By Stewart Crysdale. (Ryerson, $4.)

Reviewed by David F. Summers.

Stewart Crysdale's study will be of lasting value to those who take seriously the claim that the church must be active within all aspects and levels of our society. In addition to interpretation and meaningful comment, it provides a working bibliography through which many primary data sources may be discovered. It is a concise and documented survey of the church in relation to industrial society, showing where we have come from and where we now are, and suggests a few ideas which it might be well to take into account as we design future strategy.

Those who will benefit most from this able piece of research are those who, on a basis of empirical evidence, begin with the existing situation and work toward the relevant implementation of the Gospel in 20th century real-life situations.

Crysdale's study is divided into two parts. In the first he surveys Canadian industrial history from 1872 to 1959 using dramatic crisis situations as backdrops against which we see clearly the significance of church policies. At the same time he gives sufficient detail that one who is not familiar with industrial history may follow developing trends. A balance has been maintained which does not lean too heavily on knowledge few readers would have, nor does it become burdensome by the inclusion of such a mass of detail that the movement is obscured. What could have been a dry-as-dust cataloguing of resolutions becomes a living and vital account of the church in dialogue with industrial society.

Part two contains a suggestive chapter on some basic theological principles, a report of a sociological study inquiring

into inter-relations of ethical attitudes and social patterns, and a final chapter suggesting lines of inquiry which the church might follow. A full book could be written on the final chapter.

There are a few things that the reader should keep in mind if the maximum value is to be gained. Official statements of church courts and the attitudes expressed in church papers are not necessarily the same thing as the social impact of the churches on the society within which they exist. For instance the editorials in **The Christian Guardian** and the 1918 report of the Methodist Committee on Social Service and Evangelism seem sometimes strangely at variance with the action of many Methodist congregations at the time of the Winnipeg General Strike.

Another factor to be kept in proper perspective is the growing power of the labour unions.

In the industrial scene the distinctions between the denominations retire into insignificance compared to the challenge presented to the Faith and its claim for the Lordship of Christ over all of life. One should, therefore, be on guard lest the analytical approach which sets each denomination into its own compartment be carried beyond the sphere where it has validity. It is wise to set forth clearly what each denomination has said and done, but it is also wise to advance with a common front.

Thorny's Hideaway

By Audrey McKim. (Nelson (Canada) Limited, Toronto, 1961. $2.95.) Drawings by Don Lambo.

Reviewed by Jean Shilton.

Audrey McKim, who writes **Thorny's Hideaway**, is already established as a successful writer of children's books. When she taught school in Alberta she couldn't find enough good books for her pupils to read, so she began writing books herself.

Thorny's Hideaway is bound to be a success with the eight- to ten-year-olds. The 12-year-old in our family also gulped it down and the six-year-old got so excited she could scarcely bear to hear the next paragraph. The story has cowboys, a mounted policeman, a mystery, a rodeo, and a group of children on a holiday in the Alberta ranch country with a minimum of adult supervision.

I'd like to say the book is educational, too, but that makes it sound contrived. Perhaps I could say, instead, that it's authentic. The children in the book are real people and their story is believable, and that makes a good book for any age group.

The Pensées

By Blaise Pascal. A New Translation by J. M. Cohen. (The Penguin Classics. 75c.)

Reviewed by R. C. Chalmers.

Once again we are indebted to the Penguin series for making available in an inexpensive format one of the classics in religious literature.

The Thoughts of Pascal, with all their pungent insight, are not for an age but for all time. The mathematician and the mystic, the philosopher and the pietist —Pascal was all these in one person as we learn from reading this book.

There is a 28-page Introduction to enlighten the reader about this noted Frenchman and his thinking, written by the translator. The translation makes for delightful reading.

Science Ponders Religion

By Harlow Shapley (ed). (S. J. Reginald Saunders, $5.95.)

Reviewed by L. H. Cragg.

This book has an interesting origin. For some years a group of laymen, clergymen of various denominations, and scientists—assembled first on the initiative of clergymen in the Boston area—have been gathering for week-long summer conferences on an island off the New England coast, to discuss the inter-relationships of religion and science. Among other things, these meetings have resulted in the formation of an "Institute of Religion in an Age of Science" and this book.

In it are gathered essays and lectures and informal talks by a number of the eminent American scientists in the group.

It will be no surprise to any reader of collected essays that the contributions in this volume are of very uneven merit. It will be no surprise, either, that the views expressed by the scientists cover a very broad spectrum. In part, this is because many different branches of science are represented, ranging from physics through biology to psychology and anthropology. But mainly it is because of the great differences in scientists' attitudes toward religion. One of the virtues of the book is that it does give a fairly representative sample of the many different views held by present-day scientists. Some of these men are obviously deeply Christian; others are almost scornfully anti-Christian. All of them feel the need for religion in some form or other.

In spite of its unevenness, I recommend this book to all those who are concerned about religion in an age of science. I particularly recommend it to those who

(*Over*)

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Cyril H. Powell. Contends that loneliness need not be man's heritage or destiny—love of God and of fellow man is the key that can free man from his isolation and loneliness. $2.50

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H. A. Hamilton. Here are guides in learning how to pray, and in acquiring the habit of prayer. The four sections contain a total of 64 devotions. $1.75

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have hopefully assumed that there is no longer conflict between science and religion. There **need** not be conflict (though I think there always will be tension) but there **is**, and this book is convincing evidence that there is.

For Juniors

Half - past - five - year - old Diane, the editor's small daughter, paid us a visit the other day and together we looked at the four Morrow Junior books just in from George J. McLeod ($3.25 each).

We went carefully over **Camels and Llamas** written and illustrated by Olive L. Earle, and we learned a great deal we hadn't known before. Did you know that the ancestors of today's camels and llamas lived in North America? They did! The little book tells in a most interesting way the history of these creatures, their habitat and habits and their uses. We stopped a long time at facing pictures of a camel and a small black dog. "I hope the big one is gentle," said Diane. (6-9)

The two stories we looked at next were for boys a few years older than Diane. **The Indian and the Buffalo**, written and illustrated by Robert Hofsinde (Gray-Wolf), is a history of the buffalo on this continent and its importance in the life of the Indian. In accurate detailed text and pictures the author tells about this animal and the ways in which the buffalo is woven into folklore and legends. (8-10)

The Wonderful Glass House, written and illustrated by Eleanor Frances Lattimore, is the story of a small boy with a green thumb and the things he did with a package of seeds. He discovers what a greenhouse really is and how he can outwit his rival, Watson. (8-10)

Diane and I had fun and laughed over **Two Dog Biscuits** by Beverly Cleary, with pictures by Mary Stevens. Such adventures as the twins had in trying to get rid of those biscuits! And guess who ate them? You'll have to read the book to find out. (6-9)

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WHEN SUMMER COMES

(*Continued from page* 20)

camp sites are being opened every year. "Camps are finding it difficult to cope with the demand for facilities for juniors, between 9 and 11 years of age," he says. "There was very little camping among this age group a few years ago, now there are more juniors than any other group of campers."

Family camps have also become very popular, and there are extensive summer programmes for adults at the four leadership training centres—Naramata, PCTC, Five Oaks and ACTC.

There has been a tremendous growth in vacation schools, too, Dr. Forsyth says. Last year 67,000 children attended vacation schools in the United Church, an increase of 6,000 over the previous year. That is typical of the annual growth.

In some areas, vacation schools replace the Sunday school. Churches are looking for alternative programmes for the summer months.

Most Sunday schools disband for the summer. Only about 27,000 youngsters get *Onward* in August, compared to 69,000 in October. Another Sunday school story paper, *The Canadian Boy,* has a circulation of just over 11,000 in August, compared to 43,000 in October. And the number of pupil workbooks in use in the intermediate class drops from almost 71,000 to just over 15,000.

But *The Adult Teacher,* a lesson help book for Bible classes, maintains almost normal use during the summer months, with a drop of only 400 in circulation. "That's because most Bible classes are in rural churches, and their Sunday schools keep operating in the summer months," one minister told us.

According to Dr. Forsyth, only about a fifth of the United Church's Sunday schools stay open during the summer. He agrees that most of them are in the rural areas, but says the number remaining open is increasing. The summertime trend is to keep Sunday school functioning for younger children, usually during part of the morning worship. And the trend appears to be toward open sessions, rather than classes. This is revealed in a 25% increase in the number of filmstrips used by Sunday schools during July and August; 6,700 were sent out last July.

"The churches are beginning to have a bit of a conscience about this summer Sunday school business," Dr. Forsyth says. "They are not sure that all the children said to be away, are really away. Closing down the Sunday school is more of a holiday for the teachers than it is for the children.

"There are children around all summer, as day camps have proven, and there is more of a trend for Sunday schools to stay open." ●

Preach to Hungry People

(*Continued from page* 12)

cows again. I think you said before that one of the missionaries had a good-sized herd of cattle in order to get some milk. Since you mentioned milk-less cows, I suppose he had to keep a lot of cows to get even a little milk. What kind were they—Galloways?

Dr. Prior: No. "Holloways."

Mr. Stewart: Did they give much milk?

Dr. Prior: No. What little you got from them was taken with a great deal of difficulty.

Mr. Stewart: Were you able to do anything about that?

Dr. Prior: Yes. The Government Station, some 450 kilometers away, got in some Holsteins and Brown Swiss cattle, and we were able to purchase some Holsteins with gifts from Canada. We made crosses that were a very considerable improvement.

Mr. Stewart: Were there no better local cattle at all?

Dr. Prior: Not nearby, but a long way to the south a tribe called the Cuanhamas had much better cattle, and a very amusing saying, too. They say, "you can always tell a rich man's wife by her er . . . aroma."

Mr. Stewart: How does that work?

Dr. Prior: Very simply. A rich man

(*Continued on page* 31)

Ideas That Work

"The best idea I have ever had for pastoral work is to have the church secretary pass on a memo to the elder every time she hears of someone sick, either in the hospital or at home. This works so well that sometimes my elders scold me for failing to let them know about someone in their district who is ill. They like to keep on top of their work.

"I don't remember who gave me the idea, but I think it was a brother minister."

—Dr. Bruce Gray, Kew Beach United Church, Toronto.

Share your "Ideas That Work" with others. Ministers, Sunday school officers, club and group leaders are invited to send their ideas to The Editor, United Church Observer, 85 St. Clair Ave. E., Toronto 7.

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The Ontario Department of Agriculture is carrying out an increasingly effective program of soil and water conservation, but no one agency can do the entire job. Let us remember that no program can be completely effective without the willing co-operation of both those who till the land and those in our towns and cities who depend on the skill of the farmer for their daily bread.

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About People and Places

Grandma Minister

A grandmother was ordained last month, in Philadelphia, by the United Presbyterian Church, U.S.A. Mrs. Alan O. Mann is the 25th woman minister in the church. The denomination began admitting women to the ministry five years ago.

Mrs. Mann is the mother of four and grandmother of nine. She is associate minister of a church in Bridgeton, N.J. Her husband is an executive with a business machine manufacturer.

The United Church of Canada this year marked the 25th year of ordination of women by ordaining its 49th and 50th women ministers (see cover story).

A Plea—and Refugees

While 80 Protestant and Roman Catholic churchmen in the United States and Canada were sending a letter to Portugal President Americo Tomaz asking for an end to inter-racial bloodshed in Angola, refugees from the West Africa state were fleeing into the Congo.

Latest reports from the Geneva headquarters of the Red Cross said 60,000 refugees have already reached the southern part of the Congo's Leopoldville province. More are arriving daily.

Protestant, Roman Catholic and other voluntary agencies are collaborating with the Red Cross in stepping up emergency relief programmes for the Angolan refugees.

According to press reports, at least 1,000 white residents and 8,000 Africans have been killed in rebel attacks and government reprisals.

The plea to Portugal from the U.S.A. and Canada was sponsored by the Africa Committee of the National Council of Churches (with which the United Church works) and the Africa Committee of the Catholic Association for International Peace.

A statement on the Angola situation has also been made by the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

Meanwhile in Luanda, capital of Angola, plans are being made for the opening on July 17 of a new Catholic radio station.

Conferences Name Presidents

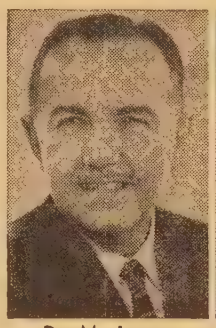
Dr. Bill Clarke, former principal of the Prairie Christian Training Centre and now minister of Zion Church, Moose Jaw, was elected president of the United Church's Saskatchewan Conference last month.

New presidents were elected by all 11 conferences in late May and early June. Newfoundland Conference was still meeting at press time.

London Conference elected Dr. George Goth, minister of Metropolitan Church, London. The Rev. Robert G. Oliver of Christ Church, Clarkson, is president of Hamilton Conference. Others are: Toronto Conference, the Rev. E. M. Howse, Bloor St. Church; Alberta Conference, the Rev. Professor Charles F. Johnston, St. Stephen's College, Edmonton; British Columbia, the Rev. A. L. Anderson, Dunbar Heights Church, Vancouver; Bay of Quinte, the Rev. E. C. Kelloway, Cobourg; Montreal and Ottawa, the Rev. John Hurst, Dalkeith, Ont.; Maritime, the Rev. D. M. Sinclair, Fort Massey Church, Halifax; Manitoba, the Rev. D. G. Ray, Fort Garry Church, Winnipeg.

On CBC Radio

The Rev. David A. MacLennan, minister of Brick Presbyterian Church, Rochester, N.Y., will conduct the Religious Period on the Canadian Broadcasting Corporation, on Sunday, July 2,



Dr. MacLennan

Mr. Evans

2.30-3 p.m., EDT. He will be preaching in his former pulpit, Timothy Eaton Memorial, Toronto, on that Sunday.

The following Sunday, July 9, the same half-hour program will be conducted by the Rev. G. Rupert Evans of Collingwood United Church, Vancouver.

Dr. Robinson Quits Harlem

Dr. James H. Robinson, prominent Negro pastor of the Presbyterian Church of the Master in Harlem, has resigned his pulpit to devote full time to activities dealing with Africa.

Dr. Robinson is well known in Canada, both as a preacher and as director of Operation Crossroads Africa. He was theme speaker at the Elgin House men's conference in 1959, and was devotional speaker at the recent sessions of Toronto Conference.

He will continue as director of Crossroads Africa, a project in which college students spend their summer vacations working on development programmes in African villages. This summer 225 students will work in 16 African nations.

Nine Canadian university students will be among this summer's group. They are being sponsored by the United Church's Board of Men, which is paying $1,000 toward the expenses of each student. The students contribute $275 each.

This is the third year in which Canadians have participated in the programme. Divinity student Vernon Hutson of Emmanuel College, a member of last year's team, will be an assistant group leader this year.

First in Canada

Canada will hold its **first Ecumenical Work Camp** this summer. Out of over 1,000 volunteers, about 20 young people from Europe, the United States and Canada will hold a work camp at the Church of St. George the Martyr, Toronto, July 21-August 13.

The programme will take the form of a daily vacation Bible church school for the parish, preceded by a one-week period of training and manual labour.

It is expected that most of the young people taking part will continue on to the North American Youth Assembly at Ann Arbor, Mich., August 16-23.

Two thousand youth and adult workers with youth, 400 from Canada (200 from the United Church), 100 from overseas and 1,500 from the United States, will attend the Assembly.

The assembly seeks to expose this generation of young people to major concerns facing the church and the ecumenical movement, and to provide an opportunity for Christian youth leaders to study living issues facing the church, as well as to give them information about the Third Assembly of the World Council of Churches, meeting in New Delhi in November.

Prominent among Canadian leaders will be the Rev. Principal George Johnston, United Theological College, Montreal, and the Rev. Wilbur Howard, associate editor, Sunday School Publications.

M & M Still Climbing

Contributions to the Missionary and Maintenance Fund at June 6 were 14.6% higher than at the same date last year. Givings to that date were $2,478,375, compared to $2,162,534 last year.

Conference contributions (1960 figures in brackets): Newfoundland, $29,891 ($22,472); Maritimes, $201,424 ($183,415); Montreal and Ottawa, $240,861 ($201,915); Bay of Quinte, $194,189 ($168,742); Toronto, $495,407 ($434,096); Hamilton, $360,577 ($305,254); London, $297,662 ($254,741); Manitoba, $149,296 ($134,190); Saskatchewan, $147,579 ($121,811); Alberta, $192,844 ($142,986); British Columbia, $161,639 ($149,154); donations, $7,006 ($43,741); One Dollar Club ($17).

Will the Walls Tumble?

Anti-segregation demonstrators in Oklahoma City used an Old Testament story as their pattern as they walked seven times past entrances to five establishments.

A spokesman for the group, composed largely of Negroes, said they were following the account of Joshua who led the Israelites around the walls of Jericho seven times before the walls fell.

The modern-day Joshuas paraded past a cafeteria, department store, variety store, restaurant and hotel where Negroe are denied meal service.

Work While Camping

Twelve hundred Christian young people will take part in 53 work camps in 36 countries. It's the largest summer programme in the history of the World Council of Churches.

The first opened in Thailand on April 6 and the last will close on November 7 in West Pakistan.

Protestant, Anglican and Orthodox youth, who will serve without pay for

an average of four weeks, will dig foundations or lay bricks for schools, houses, chapels and refugee centres. They will also build roads, plant trees, help in shipping relief commodities to distressed areas, and serve in hospitals and homes for the mentally ill and aged.

Among the work camps will be one on the island of Lan Tao, Hong Kong, where a dope addiction rehabilitation centre will be constructed for the Hong Kong Christian Welfare and Relief Council.

Many of the volunteers for the work camps in Ceylon and West Pakistan will be youth delegates to the third Assembly of the World Council of Churches in New Delhi, Nov. 18-December 6. The campers range in age between 19 and 30. Each camp numbers between 20 and 30 persons, and as far as possible is international, interracial and interdenominational in character.

Conference Interests Vary

A large range of subjects were given newspaper prominence last month, as the 11 United Church conferences met. In Toronto it was a call for union with the Presbyterian Church, in British Columbia it was recruiting, and in Saskatchewan it was housing for senior citizens.

The Saskatchewan Conference, meeting in Regina, authorized three financial appeals to the people of Saskatchewan churches for new and extension work in senior citizens' housing. The projects are: $103,000 for construction of a new 50-bed hostel type structure in Saskatoon to replace the existing Oliver Lodge Home; $20,000 for eight to ten self-contained bachelor suites at the Ina Grafton Gage Home and Manor in Moose Jaw; $53,000 for the United Church Housing Corporation in Regina.

The Regina appeal will provide $10,000 for completion of the recently opened Hewitt Place homes where there are bachelor suites for 48 single persons, and $43,000 for a 50-bed hostel type structure at Pioneer Village.

Total cost of all the Saskatchewan projects is $882,000, with much of the money coming from United Church boards and the provincial government.

British Columbia Conference devoted two sessions to the recruiting problem, following a two-day pre-conference retreat on the subject at which 30 ministers and laymen were in attendance.

The Rev. M. J. V. Shaver reports that the conference was shocked into realization that the present "core of the church is not a community in which the call of God to full-time service in the church is being heard." A large percentage of the present candidates were found to have been produced by other than the typical church community. Most young people who showed an interest were asking about posts of service other than the regular ministry. There was evidence from several sources that the lay people were reluctant to confront young people with the challenge to full-time service.

From London Conference, the Rev. J. M. Colling reports that never before have graver statements been issued at a conference, concerning the urgency of the times and the challenge facing the church.

All the scheduled speakers and the impromptu addresses from the conference floor gave the impression that a sweeping attack is being made on every area of the Christian faith by every form of organized evil. Dr. Earl Lautenslager, the retiring president, declared that what might prove to be the final conflict between Satan and Christ was imminent, and that Christians today were in grave peril of facing a time of severe trial and even persecution.

Among other things, London Confer-

(Over)

THE MUSIC MAKERS' CORNER by Fred. J. Howard

DO you know what is meant by a challenge?

Every Guide and Scout should know, because they are expected to do things which at first seem impossible.

Lynda asked the camp leader for a broom to sweep her cabin, and was promptly told to make a broom! Stephen became a Scout and had to find material to make a staff, 5′ 6″ long and exactly straight. The organist became ill just before the anniversary service and Marion took over his duties with some degree of fear but no complaint.

School has ended for the season, and some of you will soon go to camp or have another form of holiday. You never know what you will be expected to do to save a life or strengthen a friendship.

Can you start a fire without matches, or find your way out of a woods on a dull day? Moss always grows on the north side of trees so you have a natural compass. When you first conduct a CGIT service or give your first address, or play at your first piano recital, there is no need to be nervous if you think of someone in the audience who is your loyal friend and has come specially to hear you. If you should see an accident you can often help by using first-aid knowledge, which I hope you have for such occasions.

There are many other challenges which you may set up for yourselves. These are really endurance tests, such as a walking tour of 15 miles or a bicycle ride of 30. And if you play a piano it is good for you to play through the book of ten pieces, that is if you are a good sight reader.

We welcome the following new members to our Music Makers' Circle:

Diane Houston (9), 2070 Harvest Dr., Port Credit, Ont; Robert Phillips (8), 2077 Courtland Dr., Port Credit; Julia Cuttress (16), Box 312, Rossland, B.C.; Barbara Johnson (14), Box 823, Rossland, B.C.; Danny Bird (11), 545 Montgomery St., Fredericton, N.B.; Linda Macmillan (9), 25 Birchview, Toronto 9; Valerie Williams (12), Atwater, Sask.

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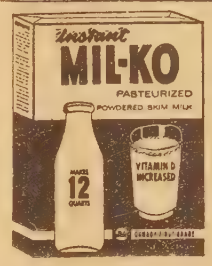

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OBSERVER HOLY LAND TOUR

The United Church Observer, and O. K. Johnson Travel Service, announce that plans are underway for *The Second Observer Holy Land Tour*, in the summer of 1962, via SAS-Scandinavian Airlines System – Jetliner. Complete information, including dates, names of tour conductors, itinerary and cost, will be announced at a later date.

If interested, write:
THE OBSERVER
HOLY LAND TOUR,
United Church Observer,
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OR
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ence instructed its standing committee on union to discuss church union with Anglican representatives in the conference area.

In Toronto Conference, delegates cheered the passing of a resolution asking the General Council to invite the Presbyterian Church in Canada to consider plans for a merger. The Presbyterian Church has 198,881 members and 1,184 churches, concentrated mainly in Ontario and the Maritimes.

Toronto Conference also passed resolutions calling for prohibition of nuclear weapons on Canadian soil, stronger resistance to encroachments on Sunday worship, and more adequate low rental housing.

Close Look at Manses

The Executive of General Council has appointed **Mrs. Ralph Melvin,** Brampton, Ont., as chairman of the commission established by the 19th General Council to make a careful study of existing practices in administration relating to manses.

This commission is now functioning and will be glad to receive communications on the subject, addressed to the office of the General Council, 85 St. Clair Ave. E., Toronto 7, Ont. The commission is composed of rural and urban pastors, the Woman's Association, the Board of Home Missions, Board of Overseas Missions, ministers and ministers' wives. It will report its findings to the 20th General Council.

It IS a Success!

Reports on the success of religious education in the schools highlighted the recent annual meeting of the **Ontario Inter-Church Committee on Religious Education.**

A particularly interesting one came from Sturgeon Falls, signed by the Anglican and United Church ministers and four Roman Catholic priests. They felt that far from being a divisive factor, the understanding among the clergy had increased and the student body and community are aware that a cordial co-operative relationship exists.

Principal McLeod, of Leaside High School, recorded that in 1957 when religious education was introduced into Grade XI with clergy as teachers, only seven pupils applied for exemption; the number this year was three. Students, he said, were eager to take part in classroom discussions and often carried these over into free time.

The Ontario committee reported that among its achievements during the last five years are: Amended regulations of the Ontario Education Act; the establishment of a summer conference for teachers in religious education; and official recognition by the Ontario Educational Association.

Training in Tanganyika

Canada has recently made another appointment in its contribution towards the United Nations technical assistance programme in developing countries. **Eldon Comfort,** a Victoria graduate, high school teacher in North York and elder in St. Andrew's United Church, Toronto, will do teacher training in Tanganyika for one year.

Lutherans Increase

Canada's Evangelical Lutheran Synod celebrated its centennial last month by making a pilgrimage to the site of its founding at Zion Church, Maple, Ont. Following the service of worship, an historic plaque was unveiled by a representative of Ontario's Historic Sites Committee.

The plaque marks the spot where a group of German settlers from Pennsylvania took up land, and established a church in 1806. Their journey from Berlin, Pa., took four weeks, and from York (Toronto) to Vaughan took another four. The pioneers had to hew part of their trail through thick woods.

A new book, "A History of the Lutheran Church in Canada" by Carl R. Cronmiller, has been published to mark the anniversary. It reports that Lutheran churches in Canada are growing rapidly. Their membership increased from a few thousand a century ago to nearly half a million when the last census was taken. It is assumed the current census will show that the past decade has shown even more rapid growth.

McMaster President Resigns

Dr. G. P. Gilmour, 61, has resigned as president of McMaster University, Hamilton, it was announced last month by the university's board of governors.

Dr. Gilmour has served as president and vice-chancellor at McMaster for the past 20 years. A chronic heart condition which has curtailed his administration activities for the past 18 months forced his early retirement.

Top Indian Athlete

John Stonefish, a teen-age member of the United Church on the Moravian Indian Reserve, near Chatham, Ont., has been awarded the Tom Longboat Medal as the top high school Indian athlete in Canada.

The entire reserve turned out to honour him at a banquet at which the medal was presented.

The medal is given annually in memory of Tom Longboat, a Canadian-born Indian who lived near Hamilton, Ont. About 1907 he won the Boston Marathon and was acclaimed the world's fastest marathon runner.

Deaths in the Church

The Rev. John F. G. Morris, whose three sons followed him into the ministry, passed away at Sunnybrook Hospital, Toronto, on May 28. He was in his 86th year. He had held a number of Ontario pastorates, and served a four-point charge in the New Liskeard area until retirement two years ago. He is survived by his wife and three sons, the Rev. John, the Rev. William, and the Rev. Paul Morris.

The Rev. William Steenson died in Winnipeg, on May 22, in his 87th year. He was ordained in 1924 and retired in 1939 after serving charges in the Winnipeg area. He was hospital visiting chaplain from 1934 to 1957.

The Rev. Walter J. Domville died on May 31, in Fredericton, N.B., in his 78th year. He retired in 1950 after serving a number of Maritime charges, among them Petitcodiac, Amherst Head, St. Croix and Stanley.

The Rev. A. W. Brown died at Brantford, Ont., on May 31, in his 80th year. He retired in 1948, after 12 pastorates, most of them in Hamilton Conference.

The Rev. W. Benjamin Tucker died at his home in Toronto on June 1, in his 93rd year. He was associated with the Bay of Quinte Conference where he served 12 pastorates before retirement in 1927.

Mrs. Jessie Boyd, wife of the Rev. Herbert A. Boyd, Burlington, Ont., died at her home on June 1, at the age of 80. She served, with her husband, for 33 years as a missionary in Honan, China. . . . Mrs. Winnifred G. Carmichael, wife of the Rev. T. Arnold Carmichael, died June 3 in Toronto, in her 72nd year. . . Mrs. Mary S. Bruce, widow of the Rev. J. H. Bruce, died in Dartmouth, N.S., at the age of 82. She had served in Honan, China, from 1901 to 1933.

The Observer regrets an error in the report of the death of Mrs. Gladys Brearley (June 1 issue), which referred to the "late" Rev. Earl W. Brearley. Mr. Brearley recently retired but he is very much alive. We apologize to him and his many friends.

WCTU Shuns Pub Padre

While individual members may back his work, the Ontario Women's Christian Temperance Union won't have its name associated with Toronto's "Padre of the Pubs," the Rev. Arthur Packman.

Mr. Packman's name and activities have been headlined in newspapers and magazines. He has been praised and criticized within and without the United Church.

The WCTU, meeting in Ottawa, denied earlier reports that it supported Mr. Packman's work. Because he does not preach total abstinence, the women decided "his name should not be linked with ours."

Church Expands Overseas

On behalf of a number of Canadian congregations, 25 new members were received into The United Church of Canada, and one into the Presbyterian Church, in a recent confirmation service and reception of new members in the Chapel (P) of the **Royal Canadian Air Force Base** at Langar, England. **Chaplain Flight Lieutenant J. P. MacLean** conducted the service, and at its close was assisted in extending the right hand of fellowship by Flight Lieutenant B. Walters, Flight Sergeant C. Currie and Sergeant and Mrs. D. W. Collier.

Those received included: F/S. T. W. Deacon, Judy Deacon and Tom Deacon, Western Church, Ottawa; Sgt. and Mrs. R. A. Henry, Regents Park United Church, Winnipeg; Robert Orford, Lyons Memorial Church, Gore Bay; Mrs. Helen Wilkie, John Wilkie, Mrs. Patricia MacKenzie, Grace Church, Trenton, Ont.; Cpl. and Mrs. C. R. Hotston.

Picton, Ont., United Church; Linda Barker, St. Andrew's Presbyterian Church, St. Lambert, Que.; Robert Kembry, Chalmers Church, Vancouver, B.C.; Mrs. Mildred MacDonald, Janice MacDonald, Michael MacDonald, Raymond Musgrave, MacKay United Church, Ottawa, Ont.; Lynne MacDonald, Rexdale, Ont., United Church; Alan Maitland, Elaine Maitland, Elora, Ont., United Church; Dale Hyde, Queen St. Church, Toronto; Janet Goodmanson, Bridge St. Church, Belleville, Ont.; Lorne Kemp, Zion United Church, Hamilton, Ont.; Mrs. Doris Jordan, Napanee, Ont., United Church; Eric Irving, Bancroft, Ont., United Church; Dianne Francis, Stirling, Ont., United Church.

Alcoholism Major Disease

Here are some startling statistics. Alcoholism has become a major health problem in North America. It is 155 times more prevalent than polio, 11 times more prevalent than TB and six times more prevalent than cancer. If the number of alcoholics continues to increase during the next decade at the rate it has during the past ten years, alcoholism may soon affect every family.

An increasing number of United Church ministers and laymen attend the Institute of Scientific Studies for the Prevention of Alcoholism. This year the Institute is to be held on the campus of the American University, Washington, D.C., July 24 - August 4. Information may be obtained from the National Committee for the Prevention of Alcoholism, 6830 Laurel St. N.W., Washington 12, D.C.

45 Years in the Pulpit

The **Rev. Dr. C. A. Gowans,** minister of College St. United Church, Toronto, ended a 45-year ministry on his retirement recently. Dr. Gowans, a past president of Toronto Conference, served Chalmers United Church, Mount Dennis, for 23 years before moving to College St. in 1939.

The Rev. H. R. Ashford, formerly minister of the Church of All Nations, succeeds Dr. Gowans.

WANTED — FRIDAYS

(*Continued from page* 7)

might be quite immature, could become ambitious and a threat to those with a university degree and UCTS graduation. If they were to be put into work for which they are not fitted, standards could be lowered.

But we would like to raise the question about what is happening to standards now.

What do the critics think will happen to youth work now in charge of persons with no training at all? What is the future for congregations with no ministers, and with untrained lay ministers? What is happening to standards in large churches where ministers are floundering in detail and can't get help? What is going to happen to standards in E.&S.S. and Home Mission institutions with no trained personnel available? ●

JEWS IN SOVIET UNION

(*Continued from page* 17)

become good Russians, steeped in Russian values and Russian culture. But when a man decides for you what it is that you don't want, even if you never wanted it, you suddenly become aware of what it is that you have been missing."

Perhaps it is not too much to hope that one day soon, the Soviet Union will be made to realize that it can not expect to be respected as the defender of democracy as long as democratic rights—under the Soviet Constitution—are not accorded to the Jewish people and to its religious and cultural institutions.

If, as some of Russia's apologists and supporters claim, the Soviet State is truly friendly to Jews, let its Government then not hide behind the falsehood that Russian Jews "can be Jews but won't." Let Mr. Khrushchev prove his sincerity by allowing them, openly and without hindrance as in the West, to be what they are and want to be — proud bearers of their own culture and religion! ●

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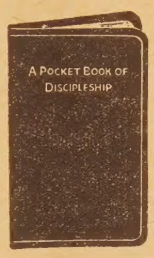

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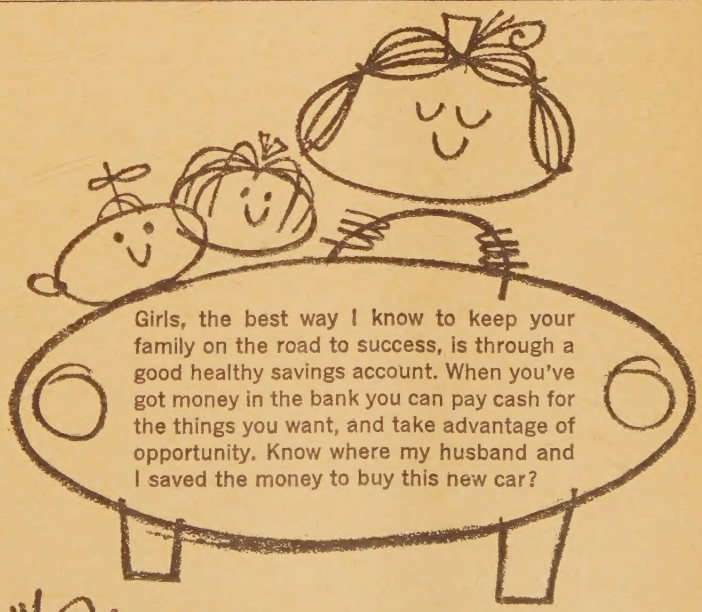

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WANTED in Boarding School—a Dean of Boys of military background for physical education and sports program, also a Housemother for boys. Write, giving references to the Principal, Institut Francais, 12625 Notre Dame Street East, Pointe-aux-Trembles, Montreal 5, Que.; phone MI 5-8309.

1B. RETIRED OR RETIRING MINISTERS

WANTED—Minister of Visitation in Large residential congregation. Ideal for active retired minister settling in Vancouver area. Contact South Burnaby United Church, 4593 Rumble St., Burnaby 1, B.C.

2A. PULPIT VACANCIES

AURORA (Ont.) Pastoral Charge invites correspondence from ministers interested in making a change of field. Letters should be addressed to Jas. A. Gilmore, Secretary, Pastoral Relations Committee, 170 Edward Street, Aurora, Ontario.

BERMUDA—Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

COMPACT three-point New Charge—Ayer's Cliff-Coaticook, Que., vacant June 30th, 1961. Salary offered above minimum. Interested ministers contact R. T. Cook, Box 156, Ayer's Cliff, Que.

DANVILLE - ASBESTOS (Quebec) two - point charge, vacant July 1st—furnished manse, 40 miles north of Sherbrooke. Interested ministers contact K. M. Cowdrey, Secretary Pastoral Relations Committee, 415 - 2nd Avenue, Asbestos, Que.

GLENCOE, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact—K. N. Reycraft, Box 195, Glencoe, Ontario.

HAGERSVILLE-SPRINGVALE, Ontario, Pastoral Charge vacant September 1st, 1961. Two active churches requiring strong leadership. Salary $4,600 including car allowance. Manse well equipped and furnished. Good schools. Interested ministers please write Mr. Ivan Fleming, Chairman Pastoral Relations Committee, Hagersville, Ont.

KINGSTON, Ontario—Kingscourt United Church vacant July 1st, 1961. New manse, good educational facilities; minimum salary, car allowance. Apply to Harry Huff, 946 Victoria Street, Kingston, Ont.

LACOLLE-CLARENCEVILLE, Que., 3 point pastoral charge; all roads paved. Car allowance above minimum. Comfortable oil heated manse situated at Lacolle, 35 miles from Montreal and 5 miles from New York State border. Interested ministers please contact R. MacLeay, Chairman, Pastoral Relations Committee, Clarenceville, Que.

2A. PULPIT VACANCIES—Continued

MONTREAL, Que.—Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Salary $4,700.00 including car allowance. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

OSHAWA, Ontario — King St. United Church vacant June 30th. Interested parties contact Mr. R. Brown, Box 355, Oshawa, Ontario.

OTTAWA, Ontario, Carleton Memorial in growing suburban area, will have vacancy September 1, 1961. Modern church buildings and manse. Write R. D. Williamson, Secretary, Pastoral Relations Committee, 134 Hopewell Ave., Ottawa.

SAINT JOHN, N.B., Saint Andrew's Kirk vacant July 1st. Present minister appointed to Emmanuel College, Toronto. Salary above minimum. Furnished, heated manse. Write to W. F. Allan, 1 Seely St., Saint John, N.B.

ST. GEORGE, Ontario, Brantford Presbytery—one point charge, now vacant; well equipped parsonage. Please contact Bruce Maltby, R.R. 1, St. George, Ont.

ST. JOHNS, Que., St. Johns United, 25 miles south of Montreal. One point charge, Sunday morning service only, vacant July 1st, 1961. Salary above minimum. New manse to be built, good school facilities. Write to G. S. Rattray, Secretary Pastoral Relations, 44 St. James St., St. Johns, Que.

ULVERTON Charge, Quebec-Sherbrooke Presbytery, vacant July 1, 1961. Rural district, three Sunday services in four-point charge. For information write R. M. Graham, Melbourne, Que.

WINDSOR, Ontario (now a University centre), Chalmers United Church will have a pulpit vacancy on Sept. 1, 1961, when our minister leaves for a position with the Canadian Council of Churches. Interested ministers please submit brief résumé of background and experience, to R. K. Little, Secretary, Pastoral Relations Committee, 897 Windermere Road, Windsor, Ontario.

WOODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three-point charge, paved roads. Comfortable manse, Public School two blocks, High School bus at door. Interested ministers please contact S. N. Kelsey, Box 9, Woodville, Secretary Pastoral Relations Committee.

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ORGANIST and Choir Director required for Royal York Road United Church, Toronto. 1,500 member congregation. New 3 manual Casavant Freres Organ. Please state qualifications experience, references and salary expected. Apply to Mr. T. D. Boone, Chairman, The Music Committee, Royal York Road United Church, 851 Royal York Road, Toronto 18.

ORGANIST and Choirmaster required for Yorkminster United Church, cor. Highway 401 and Yonge St., Toronto, to start any time June 15th to September 1st, 1961. Write to R. R. Service, Chairman Music Committee, 76 Yorkminster Road, Willowdale, Ont.

VANCOUVER, B.C., West Point Grey United Church requires Choirmaster-Organist beginning September 1961. Volunteer choir, 2-manual Casavant. Reply with full details to E. D. M. Williams, 4586 W. 12th Ave., Vancouver 8, B.C.

6. ASSISTANT MINISTERS WANTED

CEDAR PARK United Church in Pointe Claire, a suburban English-speaking city fifteen miles west of Montreal, requires young ordained minister to give major emphasis to Christian Education work. Church membership approximately 1,000; excellent opportunity in fine growing community. Modern church buildings and manse. Salary commensurate with experience. Write J. A. Hastings, Secretary, Pastoral Supply Committee, 17 Winston Circle, Pointe Claire, Que.

CORNER BROOK, Nfld., First United Church, requires the services of an Assistant minister to direct Christian Education, share in pulpit work and visiting. Young man with experience in Christian Education preferred. Interested ministers please write to L. S. Loveridge, 175 Reid St., Corner Brook, Nfld.

6. ASSISTANT MINISTERS WANTED—Contd.

EDMONTON, Alberta—Robertson United Church requires assistant minister. Chief responsibilities visiting and counselling. May be retired minister or minister in regular pastorate. For further information, write Mrs. C. H. Smith, 10419 133rd St., Edmonton, Alta.

LONDON, Ontario — Empress United Church requires an Assistant Minister (retired). Duties to include oversight of Youth Work, Visitation, a share in Pastoral Work. Write Pastoral Relations Committee, care of church.

STRATFORD, Ontario—St. John's United Church requires the services of retired minister as assistant, to share the pastoral work and general visitation. Interested ministers write George Thompson, 25 Duke St., Stratford.

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November 19th, 1961
Bashaw United Church

tures, correspondence, recollections or informa- relating to history of Bashaw Charge desired history now in preparation. Former ministers l members welcome. Notify Rev. B. Bertles, Box l, Bashaw, Alta.

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United Church, Fort St. James, British Columbia, wishes to thank everyone for their generous response in sending church furniture, used clothing and donations for the new church.

Dates to Remember

The 6th annual Institute of Church Music at Emmanuel College, Toronto, July 25-28, for choirmasters and organists. Leaders will be Principal K. H. Cousland, Dr. S. L. Osborne, Mr. Paul Murray, FRCO, Mr. Roland Pack. Registrar: Mr. Rodger Swinton, Delhi, Ont.

Change of Secretary

New Secretary of Lambton Presbytery is the Rev. Grant Meiklejohn, Forest, Ont.

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Preach to Hungry People

(*Continued from page 25*)

has many cattle and gets much milk. Part of the milk is drunk fresh; the rest is put into skin bags and hung on the branches of trees to swing in the sun and wind. After some days a sort of butter is formed, but it is not exactly first-class dairy butter.

Mr. Stewart: Does it have an aroma?

Dr. Prior: That's exactly the point. Now, this butter is squeezed out and part of it is used for food and part by the women for adornment.

Mr. Stewart: In the place of Ponds, or Hinds, or Barbara Gould.

Dr. Prior: Precisely. The richer a man is, the more cows he has, the more milk he gets, the more butter he makes, the more butter is left over for adornment, and the farther off you can detect his wife coming.

Mr. Stewart: Did you get any of these better cows?

Dr. Prior: We did. But that wasn't the end of the story.

Mr. Stewart: How?

Dr. Prior: Well, when the African people got some of these better cattle, we said triumphantly, "Now you can give milk to your skinny children." "Oh no," they said, "we can't afford to do that, the cows cost so much."

Mr. Stewart: I suppose that was true, too.

Dr. Prior: True, but we got around it. I had purchased a little European cream separator, so I said, "All right, bring your milk to me and I'll buy it from you."

Mr. Stewart: Did they agree?

Dr. Prior: They did. We bought the milk at a reasonable commercial rate, separated it and sold the skimmed milk back to them at a pittance. Then they fed it to their children with remarkable results.

Mr. Stewart: What did you do with the cream?

Dr. Prior: Oh, we made that into butter and sold it to rich people like Government officials and missionaries.

Mr. Stewart: Well, Ken, I begin to see the connection between better husbandry and better living.

Dr. Prior: Yes, Chuck. The Gospel we preach must be broad enough to cover all man's needs, spiritual and material. It must speak to man in body, soul and spirit or it isn't adequate. But the Gospel of Jesus is adequate. ●

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SEPT. 16—Get-Together Dinner at South Burnaby United Church.

SEPT. 17—Leave Vancouver for Japan.

SEPT. 19-29—JAPAN: Visits to social service institutions in Tokyo; the church's Rural Training Centre at Tsurukawa; the Golden Pavilion and other interesting sights in Kyoto, ancient temples and Kwansei Gakuin (University) in Osaka; the beautiful Tone River flower-growing area and the Toshogu Shrine in Nikko; the Imperial Palace and the Diet Building; the International Christian University and Tokyo Christian Women's College. Many other interesting events have been arranged, including visits to private Japanese homes to witness the great art of the "Tea Ceremony."

SEPT. 30 - OCT. 4—KOREA: Sightseeing tours to the National Museum, Presidential Palace, Keumgok Royal Tombs, and the Korean Military Academy. Tour of academic institutions, including the Seoul National University, Ewha Women's University, the Panmunjon Conference Site and headquarters of the UN Supporting Unit. All-day visit to Wonju to visit the Wonju Christian Hospital.

OCT. 5-11—HONG KONG: All-day trip to see Government House, Hop Yat Church, University of Hong Kong, the Sea Palace floating restaurant, the famous Tiger Balm Gardens, and the True Light Girls' School. Visit to headquarters of the Church of Christ in China and interview with the general secretary, followed by visits to refugee areas, family life centre and rooftop work. Also visits to Christian Mission to Buddhists, Chang Chee Christian College, the Hee Ling Chau Lepers' Island, and other institutions.

OCT. 12—Return to Vancouver.

Several free days have been planned in the centres the tour will visit, to allow for optional sightseeing and shopping.

Extensions of the Tour can be arranged for visits to Honolulu and other points, if desired.

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